

**TONGAN-AMERICAN FREE WESLEYAN CHURCH (TAFWC),  
*SIASI UĒSILIANA TAU' ATĀINA TONGA-'AMELIKA (SUTTA):*  
BECOMING VITAL U.S. CHURCHES**

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**In Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Ministry**

**By  
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**CLAREMONT**  
SCHOOL OF THEOLOGY

This professional project completed by

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has been presented to and accepted by the  
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May 2012

## **Abstract**

### **TONGAN-AMERICAN FREE WESLEYAN CHURCH (TAFWC), *SIASI UĒSILLANA TAU'ATĀINA TONGA-'AMELIKA (SUTTA)*: BECOMING VITAL U.S. CHURCHES**

by

Viliani Alafua Vakalahi

This thesis presents an examination of the Tongan-American Free Wesleyan Church as it seeks to become a vital presence in the United States of America. There are several considerations: First, to be rooted in the traditional Tongan Wesleyan heritage for the older generation. Second, to have a contemporary youth worship in the English language but keep the cultural roots. Third, the negative effect of “coconut theology” in keeping up with the scheduled time. Fourth, the loss of interest of the members because of the non-trained preachers. Finally, the loss of traditional skills to sing the unique musical notes that characterize Tongan music.

This dissertation responds to these challenges by presenting a set of ideas and practices of ministry that could foster and improve ministry in the areas of leadership, worship, preaching, singing, theology and multicultural religious education. These ideas and practices were presented in a workshop designed as a first step towards helping leaders to be knowledgeable, trained, empowered to be creative leaders in their congregations.

Finally, the workshop is discussed and analyzed across the different areas of ministry and recommendations are made for the future of the *SUTTA*.

## Acknowledgements

While the casual reader of the pages of this dissertation might conclude that a lot of work must have gone into it, I would dare say that only a very few could possibly appreciate the full extent of the effort and energy expended in this endeavor. I would like to give recognition and my sincere thanks to the many whose contributions enabled me to “stay the course” in all the researching, writing and bringing this project to its successful completion.

I give thanks to God for helping me to complete his call for me to come to school here at Claremont. Without him, I would not have completed this project. I hear his voice in my mind saying “onward” as he said to Moses, “Why are you crying out to me? Tell the Israelites to move on.” (Exodus 14:15) and the voice of the prophet Isaiah, “Whether you turn to the right or the left, your ears will hear a voice behind you, saying, “This is the way; walk in it.” (Isaiah 30:21)

My heartfelt thanks to the leaders and the five churches that are forming the Tongan-American Free Wesleyan Church district (L.A., S.L.C., San Francisco, Palo Alto, Hawaii) for allowing me to move from Salt Lake City to come here to school and also to pastor the Siasi Uesiliana Tau’ataina Tonga-‘Amelika, Los Angeles. I have to say that my mind was fed here at the school and my spiritual journey was kept in the right path because of pastoring to this church of Los Angeles. Furthermore, all the financial help from all the churches especially, the church of Palo Alto.

My sincere thanks to professors: Dr. Sheryl Kujawa- Holbrook, Dr. Gregory Riley, Dr. Najeeba Syeed-Miller and a special heartfelt, appreciated thank you for professor and

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## **Dedication**

I dedicate this project to my late mother Mele Mohi Vakalahi for all her hard work that helped raised me in my elementary education at GPS Fahefa and secondary education at Tupou College and also raised and molded me as a follower of Christ; to my late father Tevita Fusi Vakalahi; and to the rest of my immediate family: my late sisters Latu Tu'ifua and Sehe Lasa, and my sisters 'Epenisa Sione Pulu and Meleika Moala, my brother Vaeamuni Vakalahi and half-brother 'Alusa. Next to the most authoritative leading of God, being raised in a poor and unknown family is the driving force behind my completion of this project.

## **Chapter 1: Introduction**

### **Problem**

The problem addressed by this project is the need for the Tongan-American Free Wesleyan Church to enable its leadership to reflect on and implement practices of ministry, theology, leadership, worship, preaching, singing and multi-religious education with a strong emphasis on traditional Tongan Wesleyan heritage and with attention to Tongan language and cultural practices.

### **Importance of the Problem**

The district of the *Siasi Uesiliana Tau'ataina Tonga- 'Amelika 'o 'Amelika* (SUTTA) started in 2001 with two retired ministers from Tonga and eleven churches from Los Angeles, San Francisco, Utah, and Hawaii. We wrote to the conference of the Free Wesleyan Church of Tonga (FWCT) to be part of that organization but the president of the FWCT at the time did not accept our request, which led to the formation of SUTTA. These five churches seek to be rooted in the traditional Tongan Wesleyan heritage for the older generation with contemporary youth worship in the English language. I have been with the district of SUTTA since it first started. I first served as secretary and then last year, I was voted the chairperson of the meetings of the district.

One problem facing SUTTA is that people are leaving the church. There are cultural and generational differences that contribute to the problem. For example, some people think that a program will start whenever they are ready, which is problematic for Tongan-Americans in the United States which is a busier environment that is not as laid back as the environment of the islands. More people arrive on the scheduled time for the

church's programs, but there are people that still keep what has been labeled as "coconut time."

In my observance of this new district of churches it appears that the Wesleyan traditions have faded from the liturgies. Older Tongans have left the churches looking for churches that have traditional elements. For example, they expect in worship to sing the Jubilate and the Ten Commandments and recite by memory the Apostles Creed.

Tongan-Americans are still strongly connected to family and relatives, and usually when the elders leave the church the rest of the families and the relatives leave too. Another significant consideration is that as Tongan-American children start to lose their language, it appears to their parents that the children are losing their cultural roots. Inter marriages between Tongans and Samoans (who speak different languages) are causing couples to find an English speaking congregation so they can have a common language.

Another problem is the discontent and loss of interest in the worship by members who view the preaching as boring and uninspiring. This is because many preachers are not well trained. Preachers have not been expected or required to follow certification steps. In the church that I pastor, there are preachers who have not followed the certification steps and this creates tension within the congregation. Because preachers are not well trained to preach they communicate wrong ideas and false doctrine to the congregation. The untrained preachers criticize the system and the pastor instead of preaching the gospel.

Another problem is that the younger generation loses the traditional skills to sing the unique musical notes that characterize Tongan music and the worship is not

spiritually fulfilling. Singing is one of the Wesleyan traditions that cannot be disregarded. Tongan music may be regarded as *Fuiva* for its uniqueness. A *Fuiva* is a tiny little bird like a nightingale, but oh! Can it sing! Tongan-Americans start to lose a unique tonic-sol-fa which uses numbers as notes. This system was introduced by a missionary, Dr Moulton in the late 18<sup>th</sup> century. Tongans continue to be drawn to the hymns that were composed and translated by this missionary for the words and melodies that appear so unique and inspired. In the worship, churches seem to lose that spiritual inspiration and uplifting experience that is associated with traditional Tongan worship. In addition, education is not adequately stressed in some congregations. Some Tongan-Americans are so familiar with a homogenous culture that it is difficult for them to adjust to diversity and multicultural religious education. Members that are adjusting to the diversity around them face criticism that leads to greater tension in the congregation.

We are forming this fledgling church and calling ourselves the “Tongan-American Free Wesleyan Church.” We wanted to stand on our own here in the United States, not any different in doctrines from the Methodist/Wesleyan traditional churches. The differences are in the administration. The environment is different in Tonga and the United States. The cultures of Tongans who live in Tonga and the Tongans who live here in the United States are different. The languages are different, the way of life is different, the diversity is different, and there is more diversity in the United States than in Tonga. The way of raising of children is different. The *Tongan-American* in the title of the church may have its critics, due to an interpretation of “which are you?” The reality of it, Tongans in the United States are bi-cultural. Therefore, the administration of the church

here in the United States should be new administration, not the Tongan administration but independently here in the United States for the Tongan-American Church.

### **Thesis**

Leaders within the Tongan-American Free Wesleyan Church can revitalize and deepen the spiritual effectiveness of their congregations by adhering to cultural elements of the Wesleyan heritage through practices that promote greater theology, worship, ministry, preaching, singing, and education.

### **Definitions of Major Terms**

*Tau'atāina* (Free/liberty) in the name of the church has a long and full history in Tonga, but in this fledgling new district of churches, it is interpreted as having its own administration and structure. It can also mean, in a liberated way, to unify or to combine the good of the two cultures, Tonga and America.

### **Work Previously Done in the Field**

Contributors to *Handbook of U.S. Theologies of Liberation* focus on Latin American liberation theology, African-American theology, Asian American theology and feminist theology. These theologies provide a formation from which to develop an understanding of the Tongan-American liberation theology.

William H. Willimon's 2010 book of, *This We Believe: The Core of Wesleyan Faith and Practice* wrote about the basic beliefs of the Wesleyan: The Trinity, the three graces and the scriptures. This work is helpful for designing theological discourse on Wesleyan emphases.

Several preaching texts including *Patterns of Preaching* by Ronald Allen, *The Witness of Preaching* by Thomas Long, *Preaching as Local Theology and Folk Art* by

Leona Tubbs Tisdale and *Preaching that Matters* by Stephen Farris all deal with issues that introduce the preacher to the craft of preaching. Some of the basic issues include storytelling, sermon design, exegetical tasks, expository or thematic preaching, inductive and deductive preaching.

James E. Moulton a Christian missionary in the late nineteenth century and early twentieth century established the tonic-sol-fa musical notes using Tongan numbers. It is very unique. It has been used by Tongans in Tonga and all over the world. His works will form the basis for the singing part of this project.

Multicultural religious education discussions and teachings will be based on *A many colored Kingdom: Multicultural Dynamics for Spiritual Formation*, a 2004 volume edited by Elizabeth Conde-Frazier, Steven Kang, and Gary A. Parret. They wrote on becoming a culturally sensitive minister. Also, the 2006 work of Michelle LeBaron, *Conflict Across Cultures: A Unique Experience of Bridging Differences* edited by Michelle LeBaron and Venashri Pillay will be used. They did work on crossing boundaries as well as conflict, culture, and images of change.

In the worship section, some observations experienced of the worship in the Tongan Context will be discussed in this section and some teachings from the book *Life Together* by Dietrich Bonhoeffer will be included.

In the ministry part of this project, there are three books used: *Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self and Others* by Donald R. Hands and Wayne L. Fehr., *Take the Next Step: Leading Lasting Change in the Church* by Lovett H. Weems Jr., and *Creative Ministry* by Henri J.M. Nouwen. Finally, in the



leadership section, suggestions from *Courageous Leadership* by Bill Hybels will be discussed.

### **Scope and Limitations of the Project**

This project is precisely designed for the district of churches known as *Siasi Uēsiliana Tau'atāina Tonga- 'Amelika (SUTTA), Tongan-American Free Wesleyan Church*. The hope is that the district will experience a deepening in the spiritual lives of the members and by using the Wesleyan core faith traditions and heritage that will also increase the number of members and churches.

This project also intends to encourage the leaders of this district to be transformational, visionary leaders as well as servants, to enable leaders to lead by example as servants to the ministry.

### **Procedure for Integration**

I will use library research for the Tongan Wesleyan heritage, traditions, culture, theology, preaching, ministry, and leadership. I will include books, journal articles, internet articles of traditional Tongan dances and songs. I will design a weekend workshop in the second week of April of 2011 that will invite all the leaders of the five churches for a two day weekend workshop. This workshop will teach theology, the Tongan Wesleyan traditional worship liturgies, ministry, discipleship, leadership, administration, preaching, singing and education.

The workshop will be divided into ten sections. Leaders from the five churches (Salt Lake City, San Francisco, Palo Alto, Los Angeles, and Hawaii-picture of each church will include in appendix D) will lead the discussion of each section. The sections are as follows:

1	Welcome, introduction and leadership	Viliami Vakalahi	L.A.
2	Sunday School Education	Maama Fihaki	S.L.C
3	Ministry and Visitation	Viliami Langi	Hawaii
4	Youth Education	Tipi Pupu'a	S.L.C
5	Worship	Fa'avesi Koka	S. F.
6	Constitution and Administration	Ma'afu Manisela	P. Alto
		Salesi Fakahua	P. Alto
7	Singing, brass band and other music instruments	'Anitoni Ma'u	S.L.C.
8	Theology and Preaching	Viliami Vakalahi	L.A.
9	Multicultural education	Viliami Vakalahi	LA
10	Feed- back & conclusion	Viliami Vakalahi	LA

The above sections will be divided equally to each of the two days' workshop, five sections per day and each section will last about 45 minutes to an hour.

### **Chapter Outline**

Chapter 1 addresses the problem, the importance of the problem, thesis and methodology of this project.

Chapter 2 is an overview of the migration of the Tongans to the United States of America. It will provide a history of missionary work from the 18<sup>th</sup> century and Tongans in the USA over the past 30 years.

Chapter 3 deals with the Tongan culture and theology. It will include a discussion of 'coconut theology', 'Oceania theology', and set forth the basis for formulating a Tongan liberation theology.

Chapter 4 focuses on leadership, worship, ministry, preaching, and singing.

Chapter 5 addresses the discipline of multicultural religious education.

Chapter 6 includes details of the project, the findings, analysis, and discussion of the findings.

Chapter 7 provides the conclusion and recommendations that can be drawn from this project.

## Chapter 2: Overview of the Migration of the Tongans to America

### A Brief History and Background of Polynesian-Tongan

The Pacific Islands region of the South Pacific Ocean is called Oceania when Australia and New Zealand are included. The island of Tonga belongs in the Polynesia group. Polynesia means "many islands," and includes within its 5 million squares miles the Kingdom of Tonga and the Territory of French Polynesia, where Tahiti is located. Samoa and Hawaii are also found in Polynesia.

The population was 97,784 according to the 1996 census. Since 1891, the growth rate has increased steadily, peaking in the 1950s and 1960s. Migration to New Zealand, Australia, and the United States in the 1970s and 1980s resulted in slower growth. Internal migration has been from the outer, northern, and central islands toward the southern island of *Tongatapu*. A third of the population (31,404) lives in the capital.<sup>1</sup>

About 30,000 people are members of the Free Wesleyan Church. The monarch is also a member of the Free Wesleyan Church. There are other Christian religions with significant membership on Tonga. These include the Roman Catholic and Mormon Church. Tonga's official languages are Tongan and English. The national capital, Nuku'alofa, is located on the main island of *Tongatapu*.

With no navigation instruments, the ancestors of modern Polynesians relied on *wayfinding*, the use of nature to navigate. The navigational course was determined by observing the stars, the sun, the wave currents, and the flight pattern of birds. As the *talanoa* (story) goes some navigators could taste the ocean and determine their proximity to land.

The Lapita people may have reached Tonga by 3000 B.C. Artifacts confirm they were living on Tonga around 1100 B.C. Polynesians are believed to have reached

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<sup>1</sup> "Demography," Countries and Cultures, <http://www.everyculture.com/To-Z/Tonga.html> (accessed Oct. 14, 2011).

Fiji by at least 1500 B.C. They were joined by Melanesians in 500 B.C. According to archaeologists, Polynesians from Tonga and Samoa settled the Marquesas Islands 2,000 years ago. Polynesians in subsequent years migrated to other areas including New Zealand and Hawaii. Artifacts found on the Society Islands indicate that Polynesians settled in Tahiti around 850 A.D.<sup>2</sup>

Polynesians established a hierarchical social structure, where children inherited their father's power, land, and social status. A chief and his descendants ruled a territory that ranged in size from a village to a region. Within the hierarchical governing system were power struggles. These struggles sometimes resulted in war, forcing some islanders to flee and settle other islands. Despite the wars Polynesian tradition involved family and community life. The family extended to grandparents, aunts, uncles, and other relatives, as well as the village. *Famili* (family) refers to the immediate family, the father, mother and the children. The extension to include the other relatives is called *kainga* (kin). Polynesians were noted craftspeople who built boats without nails. They had no system of writing. Instead, history and traditions were relayed through songs, dance, poems, and stories. For centuries, Pacific Islanders believed that gods controlled their lives.

Pacific Island life changed dramatically in the seventeenth century when European explorers discovered the islands. Dutch navigator Jakob LeMaire reached Tonga in 1616. He was the first European to visit the islands. Another Dutch navigator, Abel Tasman, arrived in Tonga in 1643. England gained control of Fiji, while Tonga remained an independent kingdom. In 1773, British Captain James Cook sailed through the islands, followed by British Captain William Bligh in 1789. These explorers were then followed by Christian missionaries. In 1797, members of the London Missionary Society settled in Tonga and they left Tonga in 1799. Catholic and Wesleyan

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<sup>2</sup> "Identification," Countries and Cultures, <http://www.everyculture.com/To-Z/Tonga.html> (accessed Oct. 15, 2011).

missionaries also attempted to convert the Pacific Islanders. However, it was the Wesleyan ministers who succeeded in converting Tonga to Christianity. Although Tongans were converted to Christianity in the late eighteenth early nineteenth century, there were no schools until 1866. The first secondary school was started by Dr. James E. Moulton, a Wesleyan Missionary. It was not until the mid- twentieth century that the educated Tongans were able to go overseas to further their education in different fields including theology.

### **Tonga's Origin Myths**

The Tongan creation myth describes how the islands were fished from the ocean by Maui, one of the three major gods. Another myth explains how 'Aho'eitu became the first *Tu'i Tonga* (king). He was the son of a human female and the god *Tangaloa*. Human and divine at the same time, the Tu'i Tonga was the embodiment of the Tongan people, and this is still a powerful metaphor.<sup>3</sup>

In the beginning, the first inhabitants of Tonga are said to have come from the sky and from the underworld, the men from the sky, and the women from the underworld. It is said that one of the five *Tangaloas* (gods) came down from the sky to see whether there was any land in the region where Tonga now stands and found that there was none. He went back and reported to others. One of the *Tangaloas*, (the Carpenter) poured chips and scraps from his workshop to the regions of the earth and created the one small island called 'Eua. Another *Tangaloa* sent down some vegetation to create another island called 'Ata. There were no people in the two islands yet. A *Tangaloa*, who broke off a piece of a root of a vine, turned it into a maggot, created the first three men of the island. He broke the maggot into two pieces and each part became a man. One was called *kohai* (Who is it?) and the other was called *Ko au* (It is I). A third piece stuck to the *Tangaloa*'s

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<sup>3</sup> "Tonga-Emergence of the Nation," Countries and Cultures, <http://www.everyculture.com/To-Z/Tonga.html> (accessed Oct 16, 2011).

forehead and that became the third man and he was called *momo* (fragment). These three men lived in 'Ata but there were no women.

Several of the *Maui* from the underworld came to *Samoa* (different Polynesian island) to meet *Tonga Fusi-Fonua* (Tonga the Land Fisher) and borrowed a hook from him. They promised him that the first major land that they fished; they would name after him. They fished out the main Island and they called it Tonga after the land-fisher. They also brought women for the three men that were created in the Island of 'Ata. There was a big strong tree called *Toa* that grew from the land reaching heaven. One of the *Tangaloas* (gods) *Tangaloa-'Eitumatupu'a* came down on the *Toa* tree slept with a Tongan woman named *Va'epopua*, they had a son called *'Aho'eitu*, the first *Tu'i Tonga* (King of Tonga)

### ***Kava* Ritual is a Vital part of Tongan social life**

*Kava* is a plant that Tongans use. Its dried root is smashed into powder and they mixed with water in a *kumete* (Tongan hand made from tree trunk, big bowl . . . nowadays, it is made from fiber glass) to drink and for socializing. There is a story behind this plant. One day the *Tu'i Tonga* (King) went fishing with a friend. They did not catch anything, but they became tired and hungry so they went to a little island nearby called *'Eueiki* to get something to eat. At that time there was only one couple living on the island. The man's name was *Fevanga* and the woman's name was *Fefafa* and they had a daughter named *Kava* who was ill with leprosy. It was a time of famine, and the only food they had left on the island was a large *Kape* (giant taro plant), which stood near the beach. When the King landed, he sat down to rest under this plant. When the couple knew who their guest was and realized that he was hungry and tired, they immediately set about making *'umu* (ground oven), but when they came to get the *taro*, they found that

the King was leaning against it, and this meant they could not use it. The King's friend watched them closely and saw them hit something in their house and then bring it out to be baked in the ground oven. He saw that they had killed their own daughter; because they had nothing else they could give their King. The King's friend went and told him what the couple had done. The King was deeply touched by their sacrifice and rose up immediately and returned to Tonga, leaving the couple to bury their child properly. Two plants grew from the grave, one at the head and the other at the foot. One day the couple saw a mouse bite the first plant, stagger a bit, and then bite the second plant, after which it recovered its balance.

The couple brought the two plants to the King of Tonga with some advice from a man called *Lo'au*, a very important figure in Tonga who was well-versed in the tradition and culture. By means of poetry, he related the story of the couple and their daughter and the plant that grew from the head of the *mala'e* (burial place). They named that plant *Kava* after the daughter and it became the source for making a drink, also called *Kava*. The other plant produced sugar cane to be eaten with the drink. The couple presented the two plants to the King. So *kava* was made for the first time with the instruction from *Lo'au* and the rules and procedure in making and serving it were established.

The drinking of *kava* is thus a deeply spiritual ritual. It commemorates not only the sacrifice of the people for their king, but also the sympathy and appreciation of the king for his people. The story of the *Kava* includes the bad with the good, the bitter with the sweet. The *kava* ritual has survived perhaps three or four centuries and the Tongan people have kept the tradition. During *kava* drinking one hears stories, singing of the old Tongan love songs, old folks' songs and gossip.



### **Tonga and the Outside World**

Captain Cook made his visit in the 1770s. He was the first European visitor who stayed long enough to give a description of the country and its people. Captain Cook called Tonga the '*Otu motu felenite* (Friendly Islands). *Toki-ukamea* (Mariner) was an explorer whose ship was captured by the Tongans at the Vava'u islands so he stayed with Finau the major chief of the Vava'u islands. Mariner recorded a lot of the Tongans history during his time in Tonga and wrote a book about it. Now that the outside world knew about Tonga, the Christian missionaries began to come.

In 1826 John Thomas, an English missionary, came to Tonga and landed the western part of the main island called *Ha'atafu*. The major village close to *Ha'a tafu* is *Kolovai*, so this missionary tried to convert the Noble of *Kolovai*, whose name was *Ata*. When *Ata* the chief and the people of *Kolovai* were converted to Christianity, the faith spread rapidly throughout Tonga. The King (George Tupou I) at the time was converted too. The King united the islands of Tonga to become the Kingdom of Tonga. He gathered all the chiefs and warriors at *Pouono* (place at *Vava'u* island) and they called a *fono* (meeting called by high authority) where King George Tupou I of Tonga dedicated and declared that Tonga is under the divine protection of God.

### **The Influence of Christianity on Tonga**

The national flag is primarily red. On the upper left quadrant of the flag is a white rectangle with a bright red cross on it. The national flag of the Kingdom was formally adopted and raised for the first time in 1864 at *Lifuka, Ha'apai*. King George Tupou I, upon the advice of his chiefs and Baker (Baker was the King's advisor), designed the national flag of Tonga. The flag is of simple design, a red flag with a white upper

quadrant containing a red cross. The flag has two colors, white and red and symbolic of the church and the Government of Tonga. The Red Cross on white background stands for Christ the Savior and the red for his bloodshed to save Tonga and the world.

During the reign of Tupou I he had a seal as a symbol, which says the Tongan motto. *'Otua mo Tonga ko hoku Tofi'a*, (God and Tonga are my inheritance). In the seal there are three swords, three stars, the cross, the crown, the dove, and the two olive branches. The three swords represented the three dynasties that ruled Tonga, *Tu'i Ha'atakalaua*, *Tu'i Tonga* and *Tu'i Kanokupolu* (the reigning king). The three stars represent the three main island group, *Tonga Tapu*, *Ha'apai*, and *Vava'u*. The cross is explained above. The crown represent that Tonga had become a nation. The two olive branches also represent the Government and the Church, and like the symbol of the dove also represent peace.

Tongan society reflects the influence and practices of Christianity. School prayer is the norm in public schools. Moreover, on Sunday, in honor of the Christian day of worship, public places are closed for business except the hospital. The ringing of bells on Sunday is also special and the bells provide an invitation to go to church. There are different languages used to address the King and different language to address the Nobles and different language for the commoners.

Christian churches exist in even the most remote villages. Bells or log drums call people for services at the crack of dawn. . . . Forty-four percent of Tongans belong to the Free Wesleyan Church. Wesleyanism is also the official religion of the state and the monarchy. Among the other major churches are the Roman Catholic Church (16.3 percent), the Church of Latter Day Saints (12.3 percent), the Free Church of Tonga (11.4 percent), the Church of Tonga (7.5 percent), Seventh-Day Adventist Church (2.3 percent), and Anglican Church (0.6 percent).<sup>4</sup>

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<sup>4</sup> "Tonga-Religion," Countries and Cultures, <http://www.everyculture.com/To-Z/Tonga.html> (accessed Oct 16, 2011).

## Tongan Migration and Christianity

Dr. 'Amanaki Havea observed:

Recently there has been a lot of migration of Pacific Peoples to look for jobs, mainly in the USA, Australia, and New Zealand. From Tonga alone more than 30% of the population has looked for job overseas. They take with them their *lotu* (worship) and their singing. Initially we advised them they should link up with the Christian churches in the places of their residence. Some have accepted this advice while others have established their own churches in the hope of retaining their identity, as the new environment in which they found themselves was foreign to them especially in language. They preferred to stay together and worship among themselves maintaining their own form of liturgy.<sup>5</sup>

SUTTA represents one of the 'others' that Havea describes who 'have established their own churches in the hope of retaining their identity. . .'. One goal of SUTTA is to encourage Tongan-Americans to persevere that way.

North America is not a strange land to the people that inhabited the land, but it is definitely strange to *moana* (ocean) people. Words of Psalm 137 float through the minds of the *moana* people and were in the mind of many migrated people like the Hebrews as they were in Babylon, "By the rivers of Babylon we sat and wept when we remembered Zion . . . for there our captors asked us for songs our tormentors demanded songs of joy; they said, 'Sing us one of the songs of Zion!' How can we sing the songs of the Lord while in a foreign land?"<sup>6</sup>

This is not a new question to many of us. It has been one of the foundational *talanoa* (to talk, story), of who we are and what we do. Our history or 'herstory' will be preserved and passed on through their storytelling which is a common practice that we all share. Storytelling is not new to the people of Oceania because our tradition and history were passed down from generation to generation by the power and magic of *talanoa* and

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<sup>5</sup> 'Amanaki Havea, "The Quest For a Pacific Church," *Pacific Journal of Theology*, n.s.6 (1991): 9-10.

<sup>6</sup> Ps. 137:1-4 NIV.

*fananga* (legends and myths). Western theologians named our process of *talanoa* as ‘Oral Tradition.’

Tongans are a part of the ‘liquid continent’ (moana-oceania) because this is a source of story and a place of belonging. We navigate the vast sea of the Pacific, our backyard, the space where we play and where we feel at home. With this experience of knowing the *moana* (ocean) and the *vahanoa* (open sea of oceania) and connecting to the winds, stars, moon and the sun, we can happily sail the open sea without fear but with dreams and hope, to do our trade, to expand our country, to fish and so forth, and to inhabit strange lands.

Most people familiar with Christian beliefs already have some idea of what theology is all about. For the most part it tends to be about such things as revelation, creation, life, Christ, Spirit and community. There is also faith, ethics, purpose, liturgy, death, relationships, love, hope, mission, spirituality, justice, scripture, and sacraments and ministry: all of these have to do with God. It begins with the *talanoa* of involvement in action and seeks to evaluate these actions. We have to value diversity because this is the sign of time that the environment and *takamilo e saliote ‘o taimi* (turning the wheels of the time’s chariot) rather than seeing diversity as strange.

The Tongan-American liberation theology is, we are not ocean people navigating and we are not in a strange land, but we are in the ‘land of the free and home of the brave’. America is the land that allows diversity and should be a land that liberates all the oppressed. Tongan-Americans should be free to build their ‘kin-dom’ (*nofo ‘a kainga*) here in the United States of America.

### Chapter 3: Tongan Cultures and Theologies

#### Tongan Culture and Tongan-American *Kainga*

Both Tongan island communities and Tongan American communities are generally organized around large family units called *kainga*. The *kainga* encompasses all blood relatives and can include people other than blood relations. Tongans see themselves as members of several overlapping groups of descent, and each person has a rank within the family structure. In this complex system, Tongans trace descent through both the mother's and father's lineage, called *unilineal* descent, and have social obligations to both groups.

Tongan households are large and include many generations and relations. Aunts, uncles, cousins and others may all, at some time or another, live under the same roof, for the household can shift, depending on the needs of work, marriage or education. Tongans have very specific obligations to each family member, depending on rank. Though many Tongans feel that residence in the United States relieves them from the social obligations to village chiefs and others, visiting Tongan chiefs and their families are welcomed with gifts and exclusive treatment. Tongans rely on the status that their ties to the chiefs provide, and hold strongly to the protocol of social obligations. Many Tongans are also tied to large social groups, including church groups (probably the most important), sports groups, and community associations.

Pacific Island Cultures are communal rather than individualistic. We are able to relate God's work to the *kainga*. God's dwelling in the community helps us to work towards building the *kainga* or what others have called the Kin-dom of God.

Liberation spirituality is not based in the way things have always been but in the full potential of life promised in what Cuban *mujerista theologian* Ada Maria Isasi-Diaz calls the 'KIN-DOM' (capitalize is mine) of God which is yet and not yet. For human beings, realizing the kin-dom of God is possible through a liberating spirituality of solidarity (love of neighbor), mutuality, *familia*, and *comunidad* in the struggle (*la lucha*) for justice (1996, 99-100).<sup>7</sup>

### **The Theologies of Tongan Theologians**

In what follows, I will engage the writings of three Tongan theologians and they are: Rev. Dr. 'Amanaki Havea, Dr. Winston Halapua, and Patelesio finau because I believe they are the original contributors to the Tongan theology. I like to follow in their footsteps attempting to use their theologies to touch the hearts of Tongan Americans and hopefully guide them to a Tongan liberation theology. Many consider Rev. Dr. 'Amanaki Havea as the 'Gutierrez' of the Pacific theology.<sup>8</sup> Havea was the president of the Tonga Wesleyan Conference. He was also the president of Pacific Theological School in Suva, Fiji for many years. He was known for his coconut theology.

Havea coined the term "coconut theology," suggesting that it might well be the description of Pacific theology. In many ways the coconut could symbolize Christ, since it gives life to human beings, and when it is broken new life springs forth. The Pacific use of time might be called coconut time, since the coconut comes to fruition at its own pace, without hurry or concern for punctuality. Havea claimed that the Gospel, instead of coming with the missionaries to the Pacific, affected the whole world simultaneously at the time of Christ. The missionaries came only to make known the Good News that was already present, being hinted at in the sharing and caring that were already common among Pacific peoples.<sup>9</sup>

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<sup>7</sup> Karen Baker-Fletcher, "Spirituality," in *Handbook of U.S. Theologies of Liberation*, ed. Miguel A. De La Torre (St. Louis : Chalice, 2004), 120-121.

<sup>8</sup> Gustavo Gutierrez is a Peruvian theologian who is widely regarded as the founder of Liberation Theology. His ground breaking work, *A Theology of Liberation: History, Politics, Salvation* (1971) explains his notion of salvation as solidarity with the poor.

<sup>9</sup> Charles W. Forman, "Finding Our Own Voice: The Reinterpreting of Christianity by Oceanian Theologians," *International Bulletin of Missionary Research* 29, no. 3 (July, 2005), 116.

Coconuts are small and so are islands. However, “smallness must not be viewed as negative.”<sup>10</sup> The small seed brings forth a large tree. The mustard seed is compared to the kingdom of God. One coconut may be small but it grows and bears fruit for a thirsty-one to drink and eat the flesh and to rest and be cool in the shade of the tree.

Time is a cultural value that I need to stress in the ministry. In my experience as a Tongan, we wait for people to show before starting a service or any other church activity. We do have a Wednesday service at the Salt Lake church and we use a small bell to ring first at half an hour before the announced time and when it rings twice, activity should start. I have been to services where the bell rings once at half an hour before the announced time and only the lay leader and I are there. When the announced time comes there are only perhaps four people. So we wait until a small crowd is gathered before the worship service begins.

Dr Winston Halapua introduced the *Theo-Moana*. *Moana* is translated ‘Ocean’. I mentioned above how the Polynesian people are so crafted at building canoes without nails. They sailed all the way to Polynesia. “Ocean” is large in Polynesia, it is large overall. Halapua used the *Moana* metaphor as God.

In the *theomoana* way of doing theology, the experience of God in daily life, in the environment, in worship, is conceptualised using the imagery of the *moana*. The experience of God like the *moana* is flowing and embracing, powerful yet serene, eternal yet touching the finite and the now. Jesus Christ is the incarnation of “God-the *Moana*” and embodies the interconnectedness of the whole of creation. *Theomoana* provides a way of expressing the dynamics of the immensity of God’s grace.<sup>11</sup>

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<sup>10</sup> Jovili Meo, “Smallness and Solidarity,” *Pacific Journal of Theology*, n.s. 6 (1991) : 92.

<sup>11</sup> Winston Halapua, “Moana Methodology: A Way of Promoting Dynamic Leadership,” (paper presented at Talanoa 2008: Mana, Vanua, Talanoa), Talanoa Oceania, <https://sites.google.com/a/nomoa.com/> (accessed Oct. 15, 2011).

This theology can be preached to Tongan-Americans to be proud of their Tongan heritage while trying to be established in a strange land.

The last theologian that I am going to talk about is one of the major theologians who may be regarded as one who has dealt principally with social ethics: Bishop Patelesio Finau of the Roman Catholic Church in Tonga. Finau, who died suddenly in 1993 while chairman of the Pacific Catholic Conference and at the height of his great influence, was a champion of action in society. His great effort was to get the churches out of their ecclesiastical closets and into the public life of society. He wanted the church to be the conscience of the nation. With this message he inspired and excited the young theological students and the younger priests and pastors.

Finau, however, was not just a social activist. He gave strong theological foundations to his ethical demands. The Hebrew prophets were his examples. The incarnation was his pattern, especially in Jesus' identification with the poor and the oppressed. His theology in general was very traditional, but he gave it a contemporary application. Unlike some of the other theologians, he saw much to criticize in Pacific cultures, including frequent lack of respect for women and youth, abuse of authority, domineering and unforgiving attitudes, and family values that pushed aside gospel values. He was little inclined to hold up Pacific culture as congruent with Christian faith. Following in his wake, other Tongan theologians have spoken out, more than have theologians in other islands, against injustices in the old social structures.<sup>12</sup>

Finau was an activist and he applied his theology in the Catholic Church of Tonga.

Leaders in SUTTA can follow his examples by applying theology to transform the lives of the community- that is Tongan-American liberation theology.

Pacific Theologian Jovili Meo of Fiji cried for a unity and solidarity as solution to 'smallness.' There is the saying 'united we stand, divided we fall.' It is true and should be applied through the Tongan-Americans of today. Moreover, 'one reed is easier to break than 10 reeds.' In the United States, there are significant divisions among churches

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<sup>12</sup>Forman, 117.



especially in the Methodist/Wesleyan traditions. The majority of the Tongan-Americans belong to the United Methodist Church. The second largest group of Tongan-Americans belongs to the Free Wesleyan Church of Tonga. There is a small group of about 500 people that call themselves Free Wesleyan Church, Tongan-American (FWCTA) or *Siasi Uesiliana Tau'ataina, Tonga- 'Amelika (SUTTA)* that believes in combining both cultures to unify all. Tongan-Americans must embrace 'smallness' that leads to greatness. They should aspire to be strong enough, and educated enough to stand on their own and build churches and communities to leave some type of legacy to their children and grandchildren. One goal of SUTTA is to encourage the unification of all Tongan-American Methodist/Wesleyans. In solidarity, we can achieve and we shall overcome our smallness and division as we grow in size and unity.

### **The Liberation Song**

I was five years old in 1962 when Tonga celebrated the centennial of the emancipation or freedom or liberty of the Tongans. The song that I learned went like this: *Tau'ataina ne foaki 'e he Tu'i ma'ae kakai, Tonga 'oku totonu ke fakamahu'inga si'a loto. Si'i 'aho 'o e tukuange. Fiefia! Mo kalanga ki he Tu'i 'ofa.* It translates like this "Liberty/freedom was given by the king for the people. Tonga, we should value it in our hearts. Day of liberty/freedom, be joyful and sing to the King who loves." We just need to make our voice heard, even if our voice is small. Halapua reminds us of the power of song. He writes,

A tiny insect *kakalu* in Tonga has a distinct voice as it sings its heart out on a fine day. People often take this distinct voice for granted. I remember the first cyclone our family encountered in Suva, Fiji . . . The cyclone hit with little warning. In the midst of the wild winds of devastation, I heard the distinct song of the *kakalu*. The song sounded through the fading away of the hurricane. The *kakalu* in a very small way has a voice to contribute – a voice to be heard. There is a great need to

hear the voices of creation and of its different people. Every voice, however small, has significance.<sup>13</sup>

The conch (*kele 'a*) is found in the depths of the ocean. The conch draws its life and shape from its exposure to the interconnectedness of life beneath the waves – the interacting currents, habitats and life forms of the ocean. The shell of the triton conch is striking with a large mouth and long pointed apex. In different parts of the world and at different times conch shells have been used as trumpets. The conch has been used in Oceania for thousands of years and it is still used today on significant occasions. It has called people together for religious rites and to mark births and deaths. It has announced success in fishing and in tribal wars. In New Caledonia conch blowing has marked the beginning and end of harvest.

The call of the conch, a voice from the ocean depths, is a voice from the deep calling the community together. It is a voice connected to the ancestors but also to the environment. It speaks of life, death and renewal of life, of the profundity of human experience and of togetherness with and within creation. One purpose of the *Kele 'a* call is to warn/wake the community up and draw their attention to something important.

### **LGBT and Feminist Theologies**

Tongan-Americans will have to engage the work of other groups and theologies. There are Tongans presently involved in educating the population about the status of the LGBT communities. Joey Mataele provides a report on LGBT in Tonga.

A report on the current status of the LGBT community will focus more specifically on the Gay or Leiti populations in Tonga, consisting of males who are considered as Gay, Transgender, or Bi-sexual. This report is primarily to bring light on the social, economic, health and spiritual status of this population along

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<sup>13</sup>Halapua, "Moana Methodology."

with some of the challenges, obstacles and future aspirations of this group collectively and individually.<sup>14</sup>

As reported above, this project is like a conch to warn the Tongan American community that there is a community of LGBT Tongan-Americans, and we should educate ourselves more to understand and love those in the LGBT communities. Love sees no difference.

Sister Ann Keiti Kanogata'a is the best known feminist theologian in Tonga. She said, "God as mother sides with those unfairly excluded from the society and church. The tendency to exclude women from certain societal and church circles is not a male monopoly. Women too, discriminate against their own. Thus we must be cautioned."<sup>15</sup> Women are ordained in the churches now to be pastors in the Methodist/Wesleyan tradition. Her work directs our attention to the lives of women and their roles in families, society and church.

Tongan people use the coconut leaves to weave and use the weaving for the *fale* (house) walls and roof. *Lalanga* is women time to gather together and weave, sing, and of course gossip. Therefore, *lalanga* is part of the coconut theology. In addition, *lalanga time* is also time to dialogue. "There is also a need for dialogue. Dialogue in this sense means not just a verbal exchange of words not a discussion or debate but a process of entering into the world of the other."<sup>16</sup> Dialogue can be best translated into Tongan as "*ta lave*" (*dia(2)-logue*) if there were more to dialogue, three or more add 'u' to 'ta' then it is translated, "*Tau lave*". *Lave* is translated to "talk about." If you add an 'a' to *lave* it will

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<sup>14</sup> Joey Mataele, "Status Report of LGBT in Tonga," *ILGA Trans Secretariat*, [http://trans.ilga.org/trans/welcome\\_to\\_the\\_ilga\\_trans\\_secretariat/library/articles/status\\_report\\_of\\_lgbt\\_in\\_tonga](http://trans.ilga.org/trans/welcome_to_the_ilga_trans_secretariat/library/articles/status_report_of_lgbt_in_tonga). (accessed Oct. 15, 2011).

<sup>15</sup> Ann Keiti Kanongata'a, "A Pacific Women's Theology of Birthing and Liberation," *Journal of Pacific Theology*, n.s. 7 (1992): 8.

<sup>16</sup> Kanongata'a, 9.

spell *lavea* which mean *hurt*. Tongan-American women, can focus our liberation theology on the positive aspects of dialogue *tau lave* not *tau lavea*. We do not want to hurt 'others' when we *lalanga* (*weaving*). Attention to feminine theology helps the church to speak words of hope and healing to women.

Our churches need not be afraid of us. We are not an object of fear, but a bearer of hope and prophecy. We see in Mary, the mother of Jesus, a model of this new type of woman for Tonga. Not only Mary in Nazareth or Bethlehem but Mary on Calvary, Mary at the resurrection, Mary who not only hears the Word of God and treasures it in her heart, but Mary who also does it.<sup>17</sup>

In our Tongan-American liberation theology, there are two issues which the Tongan-American church must address to show its commitment to women 1) The development of a theology of humanhood which recognizes all individuals as equal with equal access to freedom, justice, and peace; and 2) the struggle for ordination of women which is not possible at present in all churches.

I have talked about the history of the Pacific/Tongan people. Some of the theologies of the Tongan theologians, I feel, will be useful for the Tongan-American liberation theology. I asked a question of 'Can I be Tongan in a strange land.' And I answered the question. Furthermore, I talked about the Tongan-American 'kin-dom' and reminded the 'old Tongan liberty song. Lastly, I talked about the LGBT and feminist theology of the Tongan-American.

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<sup>17</sup> Kanongata'a. 9.

## Chapter 4: Christian Practices in the Tongan American Context

### Leadership

In order for these five churches to be vital in the United States, leaders also need to be courageous. In his book *Courageous Leadership* Bill Hybels encourages church leaders to live out the “Acts 2 dream”. The illustrations are practical and drawn from very common everyday life examples. He understands that “the church was there to do what it is uniquely equipped to do: ‘to offer healing to deeply wounded souls.’”<sup>18</sup> Moreover, “the beauty of the local church is its power to transform the human heart.”<sup>19</sup> In the first chapter, Hybels describes the church as the hope of the world.

The questions that he laid out for someone that does not have the clear vision will help the church leaders to think before writing and articulating the vision. The questions are as follows:

Have you yielded yourself fully enough to God? Have you asked God to unveil his vision for your life, or are you asking him to bless a plan that you’ve already come up with? We must come to God with empty hands and an open heart and ask, “What is your vision for my life?” Have you fasted? Have you prayed? Have you been quiet and waited on God in solitude? Have you cleaned up sinful patterns in your life? Have you weeded out the distractions and ambient noise that would keep you from hearing what God is trying to say to you? Have you read avidly? Have you traveled widely? Have you visited a variety of ministries around the world? Have you exposed yourself to the kaleidoscope of visions that God has given to others so that you can be inspired by the variety of options? If not, get out there! See what God is doing!<sup>20</sup>

These are very good guidelines to use now and in the future. His explanation of turning vision into action is very helpful, “Namely, that at a certain point people need more than

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<sup>18</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 16.

<sup>19</sup> Hybels, 18.

<sup>20</sup> Hybels, 38.

a vision. They need a plan, a step-by-step explanation of how to move from vision to reality.”<sup>21</sup>

His description of what it means to be a diligent leader was very good, especially when he said, “We need to be willing to move out of our comfort zones, to learn new skills and disciplines, and even to submit to a process of retraining.”<sup>22</sup> The three C’s in his chapter of Building a Kingdom Dream Team: character, competence, and chemistry were very helpful. He calls attention to team building and I think that is vital for a big church like he has. However, it may require some modification to suit smaller or fledgling faith communities.

The list of his resource truths is good to learn and follow. In the chapter “God is the ultimate Resource Supplier” he encourages leaders “to lay everything out in front of our people and I do mean everything. At Willow we have concluded that there is no good reason to be secretive about finances, so we have an absolutely open – book policy.”<sup>23</sup> There is some truth to open book in finances so that there are no secrets.

Finally, Hybels invites us to engage in prayer and follow the Apostle Paul’s exhortation to Thessalonians to “pray continuously.” His example of a leader’s prayer is good to learn, “God, mold and shape me to my full leadership potential.”<sup>24</sup> The leader asks God to make him or her truly transformational leader.

Lovett Weems suggests, “A mission is what we exist to do, and the vision is what God is most calling us to do at this point in time in light of the mission.”<sup>25</sup> He explains,

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<sup>21</sup> Hybels, 55.

<sup>22</sup> Hybels, 68.

<sup>23</sup> Hybels, 68.

<sup>24</sup> Hybels, 199.

<sup>25</sup> Lovett H. Weems, Jr., *Take the Next Step: Leading Lasting Change in the Church* (Nashville: Abingdon Press, 2003), 93.

“The mission statement should be one simple sentence that states clearly and succinctly what an organization exists to do. The mission represents an organization’s reason for being.”<sup>26</sup> A mission statement for the Tongan-American Free Wesleyan Church can be, *to share and model servant, visionary, and transformational leadership to our community and the world.*

Sarah Smith Orr writes that a leader “not only inspires commitment to a vision or cause but also develops or transforms followers to reach their highest potentials and to take on the responsibilities of learning the organization toward its mission.”<sup>27</sup> Smith Orr directed attention to the characteristics of leaders that are important for our reflection. She writes:

Five traits emerged as most important in their attitude toward life-attitudes that framed their soul-based leadership to an expanded state beyond vision: First, to develop a positive attitude toward the future and a basic belief in the overall good of human beings. This optimism often involved a commitment to a cause or a calling to something greater than oneself. Second, strong belief in importance of integrity—an unwavering adherence to principles on which mutual trust can be based. Third, a high level of ambition coupled with perseverance—giving these group strength and endurance in dealing with hardship and assuming challenging tasks or undertakings. Fourth, a constant curiosity and desire to learn, and finally empathy for others and a sense of mutual respect.<sup>28</sup>

In the five visions quoted above it stresses the importance of ‘others.’ It may look weak because one may say what about oneself? Caring about others is one good characteristic of a good Christian, and if we are not just saying it but doing it to make one a better Christian.

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion,

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<sup>26</sup> Weems, 95.

<sup>27</sup> Sarah Smith Orr, “Soul-Based Leadership: The Confluence of Ideals, Concepts, and Action,” in *Improving Leadership In Nonprofit Organizations*, ed. Ronald E. Riggio and Sarah Smith Orr (San Francisco: Wiley, 2004), 272.

<sup>28</sup> Orr, 272.

then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit but in humility consider others better than oneself. Each of you should look not only to your own interests, but also to the interests of others.<sup>29</sup>

### **The Three leadership Modules**

The three leadership modules that are addressed in this section are: First, transformational leadership mode, second, the visionary leadership mode and finally, the servant leadership mode.

### **Transformational Leadership**

Ronald E. Riggio et al suggest that the four I's of transformational leadership are *idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration*. First, "*Idealized influence* also known as *charismatic leadership* involves leaders serving as idealized role models for followers."<sup>30</sup> This type of transformational leader 'walks the talk.'<sup>31</sup> It is important that charismatic leaders do what they say. In whatever they do they must demonstrate high standards of moral and ethical conduct, as well as commitment to the success of the goals that the group has set. "As a result followers personally identify with the transformational leader, using the leader as a model for their own behavior. This component of transformational leadership is particularly relevant to leaders of nonprofit organizations because it helps build follower commitment to the cause."<sup>32</sup>

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<sup>29</sup> Phil. 2:1-4 NIV.

<sup>30</sup> Ronald E. Riggio, Bernard M. Bass, and Sarah Smith Orr, "Transformational Leadership in Nonprofit Organizations", in *Improving Leadership in Nonprofit Organizations*, ed. Ronald E. Riggio and Sara Smith Orr, (San Francisco: Wiley, 2004), 51.

<sup>31</sup> Riggio, 51.

<sup>32</sup> Riggio, 51.



Second, “*Inspirational motivation* is the component of transformational leadership that arouses followers’ enthusiasm and sense of team spirit.”<sup>33</sup> Each team member has to be inspired and motivated by the vision to strive toward achieving the goals. This “I” factor is often associated with inspirational leadership and is particularly important for leaders of nonprofit organizations when inspiring and motivating volunteer workers and staff.

Third,

*Intellectual stimulation* involves the leader’s encouraging followers to be innovators and creative problem solvers. Often this stimulation occurs through a process of empowering and intellectually challenging followers to take initiative . . . Transformational leaders challenge followers to think in new ways and are not critical of strategies or opinions that differ from the leader’s own.<sup>34</sup>

This “I” factor of transformational leadership will work effectively with the nonprofit organizations since volunteers and paid staff members are often attracted to the organization precisely because they can have a direct impact.

Lastly, “*Individualized consideration* reflects the transformational leader’s ability to focus on each individual follower’s particular needs and goals by acting as a coach or mentor to develop each follower’s leadership potential.”<sup>35</sup> This last “I” factor of transformational leadership is effective in the nonprofit organization because a leader needs to be particularly sensitive to the various motivations that cause volunteers to be affiliated with the organization. Transformational leaders are effective listeners who are also sensitive to the emotional needs and concerns of followers.

Respect for others and equality between people are attractive and touching, especially, when embodied and demonstrated by those who lead. In the Tongan culture,

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<sup>33</sup> Riggio, 52.

<sup>34</sup> Riggio, 52.

<sup>35</sup> Riggio, 52.

the pastor is served. When we have a noble or a chief representative he is served also because Tongans take it as a blessing to serve the representative of God. The transformational leader must learn how to serve others and focus on the needs of others.

### **Visionary Leadership**

The second leadership module is the visionary leadership mode. "Visionary leadership emphasizes connecting individuals to the leader's vision."<sup>36</sup> This task is important as the leader recognizes the variety of talents and diversity of backgrounds of all the peoples in the organization. According to Sohmen there are ten visional leadership models, and they are: "1. *Sharing the vision*, 2. *Competence in skills*, 3. *Building trust*, 4. *Enthusiastic enterprise*, 5. *Service-oriented actions*, 6. *Integrity in relationships*, 7. *Wisdom in strategy*, 8. *Humility in approach*, 9. *Empowerment of followers*, 10. *Persistent goal orientation*."<sup>37</sup> Sohmen draws a picture of leadership that shares a vision and develops the trust and skills to enable competent people to put the vision into action. He states:

"Dynamic leadership requires a vision, for it is the vision that supplies meaning and purpose to the work of the nonprofit organization. Forging a shared vision with followers by communication of the vision truly empowers people to act. There are three-stage processes for this type of leadership. And they are: *Imaging* the desired future for the organization, *communicating* the shared vision, and *empowering* followers to enact the vision."<sup>38</sup>

For this model of visionary leaderships to be effective, leaders must consider how a shared vision becomes an enacted vision in a context of interdependence and diversity. Finally, the visionary leader must build a reputation for authenticity through consistency of words and deeds.

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<sup>36</sup> Victor Sohmen, "A Leadership Model for Nonprofit Projects," in *Improving Leadership in Nonprofit Organizations*, ed. Ronald E. Riggio, Sarah Smith Orr (San Francisco: Jossey-Bass, 2004), 224.

<sup>37</sup> Sohmen, 225.

<sup>38</sup> Sohmen, 226.

### **Servant Leadership**

Sohmen introduces servant leadership as a concept that “goes against the grain of common wisdom about organization and power. Its philosophy is rooted in the example of Jesus in the Bible, for example, when he washed his disciples’ feet”<sup>39</sup> In John’s Gospel Jesus says to his disciples “so if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you should do as I have done to you” (John 13:14-15, NRSV).

True leadership emerges from those whose primary motivation is a deep and selfless desire to help others. It emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. One can test for Servant Leadership by asking the following questions: Do the individuals served realize their aspirations and grow as persons? Do they become more autonomous and more likely to become servants themselves? Moreover, what is the effect on the least privileged in society?

The three leadership styles, Transformational, Visionary, and Servant leadership emphasizes the leader’s moral and ethical character. The focus is strategic rather than short term and end driven. The leader has to earn the respect, loyalty, and admiration of the followers by being a role model who cares for them. Trust, loyalty, and credibility have exceptional value in nonprofit projects. Respect involved honoring others and believing in them to help them be the best they can be. It also means humility on the part of the leader to acknowledge mistakes and be willing to learn from others.

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<sup>39</sup> Sohmen, 226.

## Worship

Worship is building a community as Bonhoeffer describes in his book, *Life Together*. The title itself may be a lesson for the five churches of SUTTA to heed and come together and worship as one community. In his book *Life Together* Bonhoeffer points to the role of sacrament of the Lord's Supper as a means of grace but also as a place of true community. He writes:

Reconciled to God and human beings, Christians desire to receive the body and blood of Jesus Christ. It is the command of Jesus that no one should come to the altar with a heart un-reconciled to another Christian, (Matthew 5:23-24). If this command applies to all worship, indeed, to every prayer we offer, then it applies all the more to receiving the sacrament. The day before the Lord's Supper together will find the members of a Christian community with one another asking of the other forgiveness for wrongs committed. Anyone, who avoids this path to another believer, cannot go the table of the Lord well prepared. All anger, strife, envy, malicious gossip. And conduct to the detriment of one another must have been done away with if all wish to receive together the grace of God in the sacrament.<sup>40</sup>

For Bonhoeffer, there are two major dimensions of unity for the community that the Lord's Supper represents. They are: first, "As the members of the congregation are united in body and blood at the table of the Lord so will they be together in eternity."<sup>41</sup> Second, "The life of Christians together under the Word has reached its perfection in the sacrament."<sup>42</sup> The whole book stresses well the title of the book, *Life Together*.

In addition, prayer is not only just a tool in worship, but in life. We pray for the big things and forget to give thanks for the ordinary, small (and yet really not small) gifts. How can God entrust great things to one who will not thankfully receive from God the little things? In addition, the Scriptures, moreover, tell us that the first thought and the

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<sup>40</sup> Dietrich Bonhoeffer, *Life Together*, vol. 5 of *Dietrich Bonhoeffer Works*, trans. Daniel W. Bloesch and James H. Burtress, ed. Geoffrey B. Kelly (Minneapolis: Fortress Press, 1996), 117.

<sup>41</sup> Bonhoeffer, 118.

<sup>42</sup> Bonhoeffer, 118.

first word of the day belong to God. “In the morning, O Lord, you hear my voice; in the morning I lay my requests before you and wait in expectation. It tells me that the last thought and the last word of the day belong to God also. That way, the thought of God will be in my mind during sleep therefore that thought will be the starting thought and word of the day.

### **Ministry**

In the leadership section, there were three types of leadership discussed and one of those is the servant type of leadership. I would like to start this section on ministry by referring to the servant leadership of Christ in his ministry. In his work on servant leadership, Parret demonstrates the amazing parallels between the scene in the upper room and Paul’s hymn-like description of Christ’s incarnation in Philippians 2. He writes, “But we know that this was an act of amazing humility and vulnerability. Loving others in such a way is incredibly risky business. This is especially so when that love involves moving out of our own cultural comfort zones into the great unknown territory of someone else’s world. To risk such love, we must be secure in a prior love.”<sup>43</sup>

In the introduction of the book, *Creative Ministry*, there are two statements that the author points out that are key concepts in ministry. They are: one,

So ministry and spirituality never can be separated. Ministry is not an eight-to-five job but primarily a way of life, which is for others to see and understand so that liberation can become a possibility.” The other, “Prayer is not a preparation for work or an indispensable condition for effective ministry. Prayer is life.”<sup>44</sup>

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<sup>43</sup> Gary A. Parret, “Becoming a Culturally Sensitive Minister,” in *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*, ed. Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett (Grand Rapids: Baker Academic, 2004), 124.

<sup>44</sup> Henri J. M. Nouwen, *Creative Ministry* ( Garden City, NY: Doubleday & Company, 1971), 7.

As Paul stated in 1 Thessalonians 5:17, we should “Pray continually” or “Pray without ceasing.” The two statements above are two good required characteristics of a Christian that one must have. The author lists three main functions of ministry – teaching, preaching, and individual pastoral care.

Teaching according to Nouwen involves two processes. One is teaching as a violent process and the other is teaching as a redemptive process. There are three characteristics of teaching as a violent process. They are: first, competitive – an example of competitive is too much competition and being satisfied only in good grades. Second, unilateral – that states, teacher is strong and the student is weak. Third, alienating – school is seen as only a preparation for later life, for the “real” life. On the other hand, Teaching as a redemptive process has the following characteristics. The first characteristic is evocative, which there is a mutual trust between the teacher and the students. The second characteristic is bilateral – the student and the teacher learn from each other. The third characteristic is actualizing, where the teacher – student relationship is for here and now.

The second main function of ministry is preaching. There are two main problems in preaching. One is in the message itself and the other is in the preacher. The problems with the messages of the preachers are redundancy and fearfulness. On the other hand, there are two problems with the preacher or the messenger. One is, messenger preaches with non-existent feelings and the other is theological preoccupation. Theological preoccupation is when the preacher thinks that he is the only one with theology and needs to convert the audiences to his way of thinking. There are two characteristics of preaching that are most essential: first, the capacities for dialogue which means speaking

from one's own experiences so that the audiences can relate. The second characteristic is availability which is an invitation to the preacher to share his/her faith, his/her doubt, and his/her joy with the listeners.

The third main function of ministry is the individual pastoral care. The author divides this function into three main parts. The first part is spirituality and pastoral identity. There are two aspects of pastoral identity: one is self-affirmation, which is discovering that a pastor can give life to clients by enabling them to face their real life condition without fear. The other aspect is, self-denial – meaning that the pastor seeks less for self-promotion and lives and functions like Christ. The second part is spirituality and pastoral relationship. To understand pastoral relationship we need to understand these two concepts: contract and covenant. The concepts of contract means that in a pastor-member relationship there should be two ways of cleared communication. The pastor needs to understand what the member wants. In other words, if the member needs to be listened to, he/she does not need a pep talk. On the other hand, covenantal means that the relationship is based on friendship and it is unconditional. The third part is spirituality and the pastoral approach. Pastoral approach is the pastor should first define the role meaning the pastor should document the occasion or the situation. By documenting what happened makes it easier to contemplate.

### **Preaching**

Preaching is so important to the Tongan Church that a good preacher is highly respected by the congregants. For these five churches to be vital in the United States, it is of importance to have good preachers. In SUTTA preaching from trained and inspiring preachers is a pressing need. Currently, to be a certified preacher, as explained in the

current constitution of the church, one has to be a *lotu fehu'i* - one who admittedly confesses in front of the congregation that s(he) accepts Christ as his/her Lord and Savior. When you become a *lotu fehu'i*, then you will be assigned to the *kalasi 'aho* (a group of about 6 to 10 people) which has a leader. The leader of the *kalasi 'aho* after a period of at least two months will present a motion to the church that the individual is ready to preach and should be accepted as a certified candidate. Once one is a candidate then it takes a whole year for that candidate to be certified based on approval from the pastor and church meeting. It is not an easy process, and some pastors bypass the process and certify preachers according to their own approval, which has dissatisfied a lot of members causing them to leave the church.

In a sermon we tell stories but the stories need to be true. Storytelling helps us relate easily to others. We sometimes replace the storyteller's journey with our own. A preacher may have different experiences from the audience, but story telling shares the preacher's experiences. There may be similarities that the preacher shared with the audience that build common ground of understanding. A story is usually made up of a setting, characters, a plot, and atmosphere. It narrates a sequence of words, actions, events, and experiences. Stories help us to locate how various pieces of life relate to one another. Allen explains the importance of storytelling in his book *Interpreting the Gospel: An Introduction to Preaching* states, "They help us know from whence we have come; they help us understand the present; they envision where we are headed. Stories help create our sense of self, others, community, world. They tell us who we are and point us



to what we are to do.”<sup>45</sup> When you tell your story, tell it like you know it, not depending on the script so much.

There is no such thing as a one size fits all presentation of the text preached. Whoever the target audience we should contextualize the message for them. Contextualizing is communicating the message in understandable terms appropriate to the audience. For example a Sunday school teacher using simple language and child-related illustrations, games and activities is contextualizing. The task of contextualization begins with the preacher’s awareness of his or her social location. In other words, his or her identity is shaped by understandings of race, gender, sexuality and economic status. Our social location may determine how we read texts or view the world. Preachers do not only reflect their own social location but they preach to relate to the social location of their hearers

A speaker should be aware of three important components of a speech. Speeches can be assessed in the areas of *logos*, *ethos*, and *pathos*. The *logos* is the Greek for Word. In speeches, it refers to content, logic, coherence, or reason. It is the use of words to construct an argument in order to persuade the hearers. It refers to the internal consistency of the message, the clarity of the claim, the logic of its reasons, and the effectiveness of its supporting evidences. *Pathos* is the emotional part of the speeches which means, a preacher persuades the audience by appealing to their emotions. A preacher looks at text and find emotional appeals and present it in preaching. Language choices contribute to this form of speeches in preaching. Perhaps the most common way of conveying *pathos* is through narrative or story. *Pathos* thus refers to both the

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<sup>45</sup> Ronald J. Allen, *Interpreting the Gospel: An Introduction to Preaching* (St. Louis: Chalice Press, 1998), 207.

emotional and the imaginative impact of the message on an audience, the power with which the preacher's message moves the audience to decision or action. *Ethos* refers to the credibility of the preacher. This means that the audience is convinced by the character of the preacher. We tend to believe people whom we respect, therefore, the preacher communicates through the authority of the subject preached as well as someone who is likable and worthy of respect. *Ethos* is often conveyed through tone and style of the message.

In preparation for the sermon, the preacher should read the text that will be preached and wrestle with it, ask questions to the text, let the text question you. The preacher should consider the traditions, scriptures, experiences and the reasons that will shape the message. In other words, do an exegesis of the text; exegesis is reading out of a text. It is the process of uncovering the literal meaning of a text. It is an instructional function. It is an exploration of the details of a given biblical text. Data can be the setting for the text, social location, time, the biblical languages used in the text. Exegesis deals with the original languages of Scripture, historical backgrounds, contextualization. Exegesis itself incorporates a study of individual words, their derivation, their usage, their synonyms, their antonyms, their figurative usages, and other lexical aspects. One has to be careful in exegesis because it is always possible to let too much exegetical work show-perhaps drawing attention to one's skill and knowledge, or overwhelming the listener. Allen states, "The preacher does not try to say everything exegetically that could be said about the text; the sermon is not long enough for that. The preacher usually brings

onto the sermon elements of exegesis that are pertinent to the development of that particular sermon.”<sup>46</sup>

### **Method of Preaching**

Sermons tend to move in two main ways either inductively or deductively. In Inductive preaching the preacher leads the audiences on a journey. A preacher uses inductive reasoning to lead the minds and the hearts of the audience to a powerful conclusion. In this journey, the preacher should start low and go slow, then climb higher and strike fire. In Jane Rzepka works, *Thematic Preaching: An Introduction* she quotes Charles Campbell describing Fred Craddock’s approach as follows,

The preacher does not simply deposit conclusions in the hearers’ minds but enables the congregation to participate actively in the movement and meaning of the sermon. Inductive movement encourages listeners to think their own thoughts, feel their own decisions with the result that they take a measure of responsibility for the message. Preaching becomes the shared activity of preacher and congregation.<sup>47</sup>

In my experience, listening to Tongan preachers, eighty percent use a deductive method. A deductive method is described in three statements, first, tell them what you are going to tell them, second, tell them, and third, tell them what you told. Deductive preaching are sermons that make points. Allen in his book *Patterns of Preaching* describes deductive preaching and states:

Sermons can be structured to make points. A point is an idea stated in a plain, direct, even propositional way. The preacher settles upon a focus for the sermon and identifies several key ideas about which to converse with the congregations . . . In deductive preaching, the preacher states the claim of the sermon. Usually a preacher

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<sup>46</sup> Allen, *Interpreting the Gospel*, 103.

<sup>47</sup> Jane Rzepka and Ken Sawyer, *Thematic Preaching: An Introduction* (St. Louis: Chalice, 2001), 19.

makes two to five points. The sermon ends by helping the congregation continue reflecting on the relationship of the points to their World.<sup>48</sup>

In deductive preaching, it is important to use transitions to smooth out moving from the first point to the second point and to the third point. It is important in deductive preaching or any kind of preaching to move audiences from point A to point B meaning the preacher moves the hearers towards transformation and to move into praxis of doing good.

There are several creative ways to design a sermon. Some of these include *The Four Pages of the Sermon* described by Paul Scott Wilson, *The Homiletical Plot* by Eugene Lowry and *Preaching as Resistance* by Christine Smith. This last method has three parts. The first is weeping meaning the preacher names the issue or laments the issue in the world today. Second, is confessing meaning the preacher confesses that we participate in the problem. Finally, resistance, the preacher provides the strategies or the solutions to the problem.

David Butterick writes about the sermon as plot and moves. The plot is made up of moves which represent small divisions within the sermon. David Buttrick states, “Preaching in the mode of immediacy can be powerful at times almost too powerful. Its power, however, is not achieved by emotional climax or dramatic catharsis. The power of preaching with immediacy is not that it ‘moves’ people but that it moves in consciousness structurally.”<sup>49</sup>

Black preaching is an important form of preaching to experience and learn from. Cleophus La Rue suggests that when examining the structure of a traditional black sermon one can see that its initial formation comes to life through scripture reflecting on

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<sup>48</sup> Ronald J. Allen, *Patterns of Preaching: A Sermon Sampler* (St. Louis: Chalice Press, 1998), 22.

<sup>49</sup> David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1987), 363.

the common life experiences of the people of faith. Consequently, a sermon is best heard when an insightful perspective on lived experiences takes the lead in creating and organizing the sermon and not the specific enunciation of a theological formulation. For this reason an understanding of situations or domains of experience, and how to name them and build upon them is crucial in the development of the black sermon.<sup>50</sup>

### **Singing**

Singing, however, should be practiced not just in the daily worship services, but at regular times during the day or week. The more we sing, the more joy we will derive from it. But, above all, the more concentration and discipline and joy we put into our singing, the richer will be the blessing that will come to the whole life of the community from singing together. It is the voice of the church that is heard in singing together. It is not I who sing, but the church.<sup>51</sup>

### **Tongan Musical Notes Are Numbers**

One of the problems addressed in this project is the losing of the skill of practicing music using the unique tonic sol-fa numbers as musical notes introduced by Dr. Moulton, the British missionary that came to Tonga in the 19<sup>th</sup> century. The system starts the chromatic scale with the number 3, 4, 5, 6, 7, 8, 9, 3'. It sings do (*to*), fah, (*fa*) knee (*ni*), ahh, ('*o*) du, (*tu*) vah, (*va*) hee, (*hi*) do, (*to*) Italics are the Tongan pronunciation of the musical notes. The translation into English musical notes, if the key is C, then 3 is C, 4 is D, 5 is E, 6 is F, 7 is G, 8 is A, 9 is B, and 3' is high C or C With an octave higher. The half steps notes are: loo (-3-), maa (-4-), noo (-6-), fii (-7-) aa (-8-) If you are singing the notes in an octave higher, then the notes will be denoted with an emphasis apostrophe on top of the note. If the notes are sung with an octave lower, then the note will be denoted with an emphasis apostrophe on the bottom of the numbers. One will use the

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<sup>50</sup> Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville: Westminster John Knox Press, 2000), 123.

<sup>51</sup> Bonhoeffer, 67.

same 7 musical numbers (3,4,5,6,7,8,9,) and same 5 half step notes, loo(-3-), maa(-4-), noo(-6-), fii, (-7-) aa(-8-) on every key.

### How to find musical chords using Tongan musical notes. (numbers)

	C#		D#			F#		G#		A#		
	or		or			or		or		or		
	Df*		Ef*			Gf*		Af*		Bf*		
	3-		-4-			-6-		-7-		-8-		
C=3		D=4		E=5	F=6		G=7		A=8		B=9	C=3

\*flat.

On the musical key pads above, if your musical key is Eflat and your starting notes in Tongan musical notations are 7(*tu*) for soprano, 5(*ni*) for alto, and 3(*to*) for tenor. In English musical notation your starting chord stating above will be Bflat, G, and Eflat. If you want you can use the Tongan musical notations as follows: whatever is your key is, which in this case is Eflat, that is your 3(*to*) (every key is your 3(*to*)) then count every key pad higher as your chromatic scales goes to find your next note, which in this case it is a 5. You will go **3 to (Eflat)**, loo (E), fa (F), ma(Gflat), **ni (G)**, 'o (Aflat), no (A), **tu (Bflat)**. Therefore, your starting chord is **tu, ni, to** which are Bflat, G, and Eflat as stated above. If one follows what describe above he can use the skill learned of the Tongan musical notation to find starting chord to any music or any musical keys.

## **Chapter 5: Church Administration, Discipleship, and Multicultural Religious Education.**

### **Leadership and Administration in the Book of Acts**

The book of Acts tells the story of the growth, manifestation, and expansion of the church. Beginning with Jesus' words to his disciples at his ascension, Luke tells us of the explosion of growth after Peter's sermon on Pentecost, of dramatic healings done at the hands of the Apostles, of courage in the face of persecution, of the glory and hypocrisy of the new community, of ethnic tensions and reconciliation, and of the inclusion of Samaritans and Gentiles as followers of Jesus. Many see Peter as the central player in the first ten chapters, but a closer reading reveals a host of others that play very critical leadership roles. After Peter plays the leading role in the conversion of Cornelius, the focus shifts to Paul and his extensive missionary work.

This book has often been called *Acts of the Apostles*, and indeed it is. But there are other key players who are not apostles, but who suddenly appear at critical times and then just as quickly disappear from the narrative. Some have chosen to call this book *Acts of the Holy Spirit*. Again, this is most certainly true. By the Spirit's power timid and uncertain disciples of Jesus were transformed into people of great courage who provided leadership to the fledgling church. However, the generic title *Acts* leaves room for both the dynamic of the Spirit and human activity.

There is a certain disorder in Acts that will disappoint those who are looking for a neat system of polity. Much in Acts seems to be a response to situations that arise in the moment and must be responded to immediately. Crisis and apparently insurmountable challenges are the norm as well as opposition to the Gospel. Different forms and sources

of opposition to the Gospel present what appears to be the ultimate check to the new faith, but rather than blocking the Gospel, the roadblocks themselves provide the context for the Holy Spirit to dramatically thrust the Gospel forward as the challenge is supernaturally met.

It is worth mentioning that the churches of the first centuries started small. It started in and as a family. In describing the specific social context of the early church, Hellerman states:

That context, as passage after passage has demonstrated, was the patrilineal kinship group. From first-century Palestine to third-century Carthage, the social matrix most central to early Christian conceptions of community was the surrogate kinship group of siblings who understood themselves to be the sons and daughters of God. For the early Christians, the church was family.<sup>52</sup>

Hellerman went on to say,

It is well known that the early Christian church was a house-church movement. The persistence of group formation, that is, may have been a more powerful factor in early Christianity than the persistence of theological conceptions, and that, in turn, may indicate that we need to pay attention to the specific social context of the early church as to its theology.<sup>53</sup>

In addition, in Roman 16:3-5, it states, “Greet Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house.”

The authority to administer a church was on the apostles or people who may have known the apostles personally. Furthermore he quoted, “Tertullian pushes the thought to its furthest limits when he says in a well-known passage: “Accordingly, where there is no joint session of the ecclesiastical order, you offer, Baptize, and are Priest alone for

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<sup>52</sup> Joseph H. Hellerman, *The Ancient Church as Family* (Minneapolis: Fortress Press, 2001), 225.

<sup>53</sup> Hellerman, 225.



yourself; for where three are there the Church is, although they be laity.”<sup>54</sup> From the smallness comes something great. The kingdom of God and the church in first century are like that. “From the small comes something great. Do not be discouraged by the smallness of the origins of the kingdom of God—just twelve disciples to help Jesus take over the world.”<sup>55</sup>

### **What and who is the Church?**

The church of Jesus is a vital, dynamic organism. It is comprised of millions of individual members, and it is called to be one body to accomplish what God has called it to do. When we see ourselves as one in Jesus, we move beyond our differences to focus our energy on the common vision and mission we share as Christians. Christ’s body is composed of people from every ethnic, cultural, social, racial, geographic, gender and denominational group. “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body and each member belongs to all the others” (Romans 12:3-4 NIV). It is a beautiful picture of those purchased with Jesus’ blood, “from every tribe and language and people and nation” (Revelation 5: 9).

We as members of one body all submit to Jesus, because he is our indisputable “head” (Colossians 1: 15-18; 2: 18-19). It is easy to fall into the trap of demanding our own way or of insisting that our own way or of insisting that our own opinion is the only appropriate viewpoint. However, when there is conflict among individual members of the body it is usually an indication that one or more of those involved is failing to submit to Jesus Christ, who is the head, and to each other, who are equally valuable and significant

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<sup>54</sup> Hellerman, 225.

<sup>55</sup> William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville: Abingdon Press, 2002), 149.

members of the body. In a physical body each individual organ is crucial to its overall health and functionality, and all of the parts must work together. Similarly, in the body of Christ each member is important, and we must cooperate to do what God asks. There is diversity because we are all unique, but there is unity because we together form one whole.

To answer to what this section asked, “What is the church?” Willimon said, “mission is not primarily an activity of the church, but an attribute to God. God is a missionary God . . . Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission . . . There is a church because there is a mission, not vice versa.”<sup>56</sup> Therefore, church is an instrument to do God’s mission, it is a mission in a sense that the church exists not for itself, but rather to sign, signal, and embody God’s intentions for the whole world. Willimon moreover, said, “The mission of the church to embody the good news of Christ to the world is not an activity of the church, but rather *is* the church.”<sup>57</sup>

God’s means for salvation is, by its very nature, incarnational, sacramental, and corporate. God has selected a single people out of all the nations of the world in order to make this people a sign of salvation. The church is thus an embodiment of the mystery of election. Just as one people, Israel can be elected by God to serve as a light to the whole world, so one people, the church, can be given for the salvation of all persons.<sup>58</sup>

### **Dedication and Leadership**

The author’s thesis is to demonstrate in the book how to find and train good leaders, based on his experience as a communist. In churches today, they seem to use the educated people only, and forget about the people that seem not to have any talents.

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<sup>56</sup> Willimon, *Pastor*, 239.

<sup>57</sup> Willimon, *Pastor*, 240.

<sup>58</sup> Willimon, *Pastor*, 241.

Moreover, the idea of willingness to sacrifice is one of the characteristics of communism that church needs.

“If you ask me what is the distinguishing mark of the Communist, what is that Communists most outstandingly have in common . . . I would say that beyond any shadow of doubt it is their idealism, their zeal, dedication, devotion to their cause and willingness to sacrifice. This characterizes the Communist wherever Communism has still to come to power and is obviously true of many in the very different circumstances where it now rules. The vast majority of the Communists I have met anywhere conform to this pattern.”<sup>59</sup>

I have seen this taught at our church and preached and I have seen people that backed off the church because they were not willing to sacrifice. On the other hand, the people that are willing to sacrifice are the most dedicated and love the church.

It seems nowadays at churches they do not want to demand much from the members, because they are afraid of the members may leave the church. I agree with Hyde when he said, “The communists make far bigger demands upon their people than the average Christian organization would dare to make.”<sup>60</sup> He continues to say that it is “good psychology is to ask for a lot. It is bad psychology and bad politics to ask for too little.”<sup>61</sup> I thought it is a very good tactic to bring the members of the church to believe that the leaders with the members of the church that they can change the world. I believe it is preached to the Christians but not as effectively as how the communists brought their party to believe in the idea that they can change the world. I love the quotations, “The philosophers have only tried to explain the world, the job however is to change it.”<sup>62</sup>

I also liked the idea of teaching in the book.

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<sup>59</sup> Douglas Hyde, *Dedication and Leadership: Learning from the Communists* ([Notre Dame, IN.]: University of Notre Dame Press, 1966), 16.

<sup>60</sup> Hyde, 27

<sup>61</sup> Hyde, 27.

<sup>62</sup> Hyde, 51.

The whole art of teaching is to know just a little bit more than the people you are trying to teach, if you have this, then you can get away with it. Moreover, if they ask questions to which you do not have the answers, you must admit this, tell them that you will give them the answers next time you meet, then go to your textbooks and find them. That way you will learn.<sup>63</sup>

The idea of admitting to not knowing the answer is very hard especially when one is teaching. Hyde observes in the conclusion of the book. “There is nothing too good for the Party and then going out and making their actions match their words”<sup>64</sup> I believe that a good leader is doing what he is preaching. Action speaks louder than words.

### **Leadership That Works**

Anderson’s work *Leadership That Works* begin with acknowledging that “his first love is the local church and its people.” The book shows his experience as a leader of a local church. His confrontation of failures and difficulties of being a leader is something I have experienced and can relate to in my local church. His using of statistical insights to back up his theories and ideas is marvelous. It shows a lot of work in thorough research and it is a voice of authority. The using of different persons with different personalities in chapter one and how they were developed into leaders shows how he understands leadership.

Analyzing of the church ages and church members’ ages using statistical insight in chapter two is an eye opener. As he said, “The age of a church may be measured not only by the founding date of the congregation but also by the average age of its members. Often the two go together.”<sup>65</sup> In the Salt Lake church where I worked from 2006 until 2010, youths disappeared and did not show up to church anymore. We were not growing

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<sup>63</sup> Hyde, 65.

<sup>64</sup> Hyde, 158.

<sup>65</sup> Leith Anderson, *Leadership That Works: Hope and Direction for Church and Parachurch Leaders in Today’s Complex World* (Minneapolis: Bethany House, 1999), 27.

in membership since 1989, as a matter of fact our membership was declining. Language was one of the difficulties why youths were leaving. In addition, my interpretation of what Anderson called “Churches are aging” is ‘Churches do not change’. Our church was afraid of changing and that was why the aging was so obvious.

“Empowerment of the wrong people”<sup>66</sup> is really the most commonly rewarded dysfunction in the local church. I’ve seen it in my own church. People that will not show up to church activities, and yet when they show up, it always means trouble. They will criticize what was already determined by vote of majority and they will say, I know a number of people in the church who feel exactly the way I do about this situation, which is against what the majority voted on. Yes, this is a sign of “lying and manipulation”<sup>67</sup>.

Anderson lists and explain the challenges that churches face as they grow older. He states:

Most churches in existence today are older than twelve years and have already reached the plateau stage or have started to decline. Leadership of these churches is even more difficult. They tend to suffer from one or more common maladies: 1. *longing*. People want to go back to the “good old days” without having to adapt to new realities. 2. *Fear*. People want to guard against outside corrupting influences so they create a fortress mentality to keep newcomers out. 3. *Unfriendly*. Aging members don’t welcome newcomers out. 4. *Misplaced priorities*. People are more committed to the church building than to the church mission. 5. *Dysfunction*. Church leaders do not behave in a healthy manner. 6. *Inadequate finances*. People are unwilling or unable to sacrifice to provide necessary funds. 7. *Complacency*. People are satisfied with the status quo. 8. *Desperation*. Leaders do not know what to do. 9. *Aging*. Members are dying and not being replaced with new members or new babies. 10. *Sociological shift*. Members have moved from the neighborhood and the church is unable or unwilling to reach out to those who live nearby. 11. *Conflict*. The people within the church fight with each other. 12. *Lack of vision*. Leaders don’t know what they want or can’t agree on it. 13. *Incompetence*. The church lacks leaders who know what to do and know how to do it. 14. *Spiritual Collapse*. The church has lost its biblical and spiritual foundation and really is no longer a church. 15. *Sin*. The congregation has been overcome with spiritual cancer that has disabled it and is killing it.<sup>68</sup>

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<sup>66</sup> Anderson, 30.

<sup>67</sup> Anderson, 30.

<sup>68</sup> Anderson, 28-29.

He also said, that

Of course the church is not a business like AT&T...But a church is a business in that the checkbook must balance, the deed to the property must be registered, the utility bills must be paid...and the money going out must not exceed the money coming in. In our cultures, these are matters of law. Failure to run the business side of the church by established accounting standards could result in bankruptcy, may be even prison.<sup>69</sup>

### **Discipleship**

#### **A Discipleship motto: Same is Good, Different is Better, and One in Christ is Best**

One has to learn and understand one's own language, culture and traditions to be a disciple. This is good because one knows one's identity. Jesus was born a Jew and he learned the Jewish language, cultures and traditions. Only by learning our own language, cultures and traditions, which in my title, I called it 'same' that we know that there is 'different'. Lingenfelter describes it this way, "people have found the model of basic values, to be a significant tool for understanding others in their own community and even for clarifying tensions or other relationships."<sup>70</sup>

Same is good for without it we would not know that there is difference and is better. Lingenfelter went ahead and called different as "incarnation" and he said, "For all of us, then, the process of become incarnate involves becoming more than what we already are. In a real sense it is another conversion. When we first believed that Jesus is the Christ, the Son of God incarnate in human flesh and blood and that he was crucified and rose from the dead, we experienced a new creation in our lives. The spirit of Christ came to dwell in us and we experience a reintegration of our whole person and life. We

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<sup>69</sup> Anderson, 105.

<sup>70</sup> Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Book House, 1986), 11-12.

did not lose our original identity nor wipe out our past life, but we entered into new relationships with both God and our fellow humans because of Christ's spirit in us."<sup>71</sup>

We should be thankful for our identity and our "sameness" because it is God's work; he initiates all good work in us so that we know that there is difference and better. To be better, like Lingenfelter says one has to become more than what we already are. There is a cost to become more than what we already are. Wilkins said, "Jesus call regularly included a demand for the listeners to count the cost of discipleships and to take up their cross."<sup>72</sup>

One of the costs of becoming better (different) is to serve others who are different, different in language, different in tradition even in cultures. We should interact with the people who have grown up learning values and lifestyle patterns that are different from one's own. "We must always consider others better than ourselves. Our position is to be that of a servant."<sup>73</sup> God had to be different in Jesus, but Jesus made himself nothing, taking the very nature of a servant. "Serving and being least are just the way the rule of God is. It is not a way to gain favor or to be rewarded."<sup>74</sup> It sounded harsh the way Rhoads put it but I thought it out this way, God initiated the discipleship in us that way. Rhoads conclude his book with this comment; "Our overall conclusion is that the story of Mark seeks to create ideal readers who will receive the rule of God with faith and have the courage to follow Jesus whatever the consequences."<sup>75</sup>

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<sup>71</sup> Lingenfelter, 123.

<sup>72</sup> Michael J. Wilkins, *Following the Master: Discipleship In the Steps Of Jesus* (Grand Rapids: Zondervan Publishing House, 1992), 110.

<sup>73</sup> Lingenfelter, 80.

<sup>74</sup> David Rhoads, Joanna Dewey, Donald Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* (Minneapolis: Fortress Press, 1999), 126.

<sup>75</sup> Rhoads, 138.

Different is better because one gains a friend when one ministers and evangelizes to others. Both will be able to teach and learn from each other. Jesus called his disciples “friends” and he said, “I have called you friends, for everything that I learned from my Father I have made known to you.” (John 15:15 NIV) Jesus commands us to love one another as he has loved us.

To accept difference is to love. The greatest tool for discipleship is love. The spirit of Jesus in us is love. We were created the same in the image of God and that image is love. The apostle Paul wrote, “And now these three remain: faith, hope and love but the greatest of these is love.” Harold Kushner, a Rabbi, offer this comment,

Are you capable of forgiving and loving the people around you, even if they hurt you and let you down by not being perfect? Can you forgive them and love them because they aren’t any perfect people around and because the penalty for not being able to love imperfect people is condemning oneself to loneliness.<sup>76</sup>

It is best to be one in Christ. One has to get the mentality of “same is good, different is better and one in Christ is best, preach it, live it and ministers it to all people. “Jesus was destined to be not merely a man for all seasons as the Jewish Messiah, but also a man for all peoples – the light of even the gentile world.”<sup>77</sup>

If I treat everybody the same through love, that is good. If I treat everybody the same even though they are different, that is better and when the ‘same’ is the same as the ‘different’ then is best because we will be one in Christ. “You know the message of God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. ...God does not show favoritism but accept men from every nation.”<sup>78</sup>

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<sup>76</sup> Harold S. Kushner, *When Bad Things Happen To Good People* (New York: HarperCollins, 1981), 148.

<sup>77</sup> Don Richardson, *Eternity in Their Hearts* (Ventura, CA: Regal, 1981), 170.

<sup>78</sup> Acts 10:34-35 NIV.



### **Multicultural Education:**

We are always Tongan-American because we migrate from Tonga and find a place to live here in the United States. One can always be thankful to have a place that will supply the education. Therefore as sojourners, explorers, and boundary-crossers have been with us Tongan-Americans. There is something innately human about stretching, uncovering differences, walking to and across the border of the familiar. We do this within ourselves when we reconcile disparate parts of our pasts or inner struggles over decisions. We do it through traveling, trying on new identities as adolescents, and risking uncertainties as adults. Through the course of our lives, we have many opportunities to learn about others their cultures, their ways of being in the world, and their diverse stories and meanings. We can choose to go toward these opportunities or move away from them. We can live amidst differences and ignore them, or notice the differences that divide us and plumb them for their richness.

It is more difficult for the Tongan-Americans to go through the American educational system. Conflicts across the two cultures will require resolution. However, there may also be times and contexts where conflicts need to be encouraged, contained, and even appreciated. Looking at conflict through an intercultural lens encourages us to question the limited answers and understandings we have of conflict, reminding us that there is no universality or specificity that applies to all situations. It encourages us to think of alternative meanings on an ongoing basis and not to take things for granted. Ultimately, it challenges us to always be mindful of the powerful underground cultural rivers that create conflict. For example, in the case of language, there will be conflict of Tongan or American language. When at school, English is the language and when at

home it is either-or. Even though there is conflict but it forces the children to learn both and not forcing one or the other. Lebaron and Pillay in addressing conflict across cultures speak of the need for communication and cooperation in a multicultural world. They write:

The ability to thrive in a multicultural world is now central to our survival; it is a basic life-skill on our shrinking planet. In every land, people from around the world pass through, communicating, coupling, trading, and sometimes fighting. They make things together, share strategies and resources, draw on commonalities to build bridges, and come into conflict over differences. It has been so for centuries, though it has never been so fast or easy to transition from one setting to another as it is in this age of jet travel and high speed communication. It has also never before been possible in the history of the world to so efficiently destroy our human species, and with it much of life on earth. The need to summon creativity and exercise the choice to cooperate has never been more urgent.<sup>79</sup>

In multicultural education, storytelling transports the individual to a time when one read or listened to one's favorite childhood story. It may have been at the feet of one's grandfather seated in his creaky rocking chair or turning the pages of a favorite book on a rainy afternoon. One may remember what it felt like to be transported into the story as the words jumped off the page and magically took on life. The reader could suddenly become the knight in shining armor, the magical fairy-princess, the poor little orphan, the wise owl, the little train that could, or the conflicted serpent. No matter what the story, or the character with whom you identified, you inevitably got drawn into the emotions that unfolded. You lived the story for that brief time. This is the wonder of stories and storytelling. They welcome us into new worlds, providing the opportunity to know what others feel like from the inside out. Storytelling helps us relate easily to others. For a brief time, we replace the story teller's journey with our own. In learning contexts

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<sup>79</sup> Michelle Lebaron and Venashri Pillay, "Conflict, Culture, and Images of Change, " in *Conflict Across Culture: A Unique Experience of Bridging Differences* ed. Michelle LeBaron and Venashri Pillay (Boston: Intercultural Press, 2006), 12.

young leaders will be mixed with the older leaders from the churches and have them tell their own stories of the difficulties they went thru when they first came to the United States of America. The hope of this exercise is to get a lot of different stories that will communicate across age, generational or cultural difference.

Multicultural education is hard for the Tongan-Americans. Growing up as Tongans we are used to the “smallness.” Leonard Swidler, said,

The world is far too complicated for any of us to understand alone; we can increasingly understand reality only with the help of ‘the other’, in dialogue. This enlarged understanding is very important, because how we understand the world determines how we act in the world.<sup>80</sup>

Steinberg and Kincheloe call attention to issues of power and politics in understanding how to educate people in a multicultural context. They write:

When entering into a conversation about critical diversity and multiculturalism, we are unable to ignore how power operates and the social, cultural, political, and economic forces that shape each person and /or how that person is perceived. When educators entered into the multicultural curricular trend in the late twentieth century, the mainstream intent was to *include* everyone-somehow. Early multiculturalists didn’t discuss equity, or even social justice; the first work done in the area simply added on bits and pieces of information about *other* people while primarily discussing the white, dominant culture. As multiculturalism became more associated with the politics of education and not just another content area subject, teachers and scholars began to call for an examination of multiculturalism as a discipline unto itself.<sup>81</sup>

### **Multicultural religious education:**

Wesley Woo calls attention to teachings in the New Testament that reflect an approach to diversity. He states:

The first chapter of Acts records Jesus’ further instructions that his disciples be witnesses beyond their country’s borders to the ends of the earth. Peter (Acts 10),

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<sup>80</sup> Leonard Swidler, “Understanding Dialogue: The Dialogue of Head, Hands, and Heart,” in *Interfaith Dialogue at the Grass Roots*, ed. Rebecca Kratz Mays (Philadelphia: Ecumenical Press, 2008), 10.

<sup>81</sup> Shirley R. Steinberg and Joe L. Kincheloe, “Smoke and Mirrors: More Than One Way to Be Diverse and Multicultural,” in *Diversity and Multiculturalism: A Reader*, ed. Shirley R. Steinberg (New York: Peter Lang 2009), 3.

James (Acts 15), and Paul (Gal 3) learned that there was to be no favored nation or people, no preferred class or cultural style, no “Jew nor Greek, bond nor free, male nor female” (Gal 3:28). All were one in Christ. The “oneness” did not mean “sameness” Wesley Woo observes that the meaning of “one in Christ” is not that Christians deny their particularities, but rather that particularities do not block anyone from full participation in God’s reign.<sup>82</sup>

Furthermore, “The New Testament offers powerful and positive images of human diversity. At Pentecost the Holy Spirit empowered different kinds of human beings—men, women, old, young— to proclaim the message in many tongues to those “from every nation under heaven.” The presence of the Holy Spirit united a diverse population, but the Spirit recognized and sustained their diversity by communicating in their own tongues (Act 2:5-11). The image of the body of Christ is constantly brought to bear on the church’s consciousness through passages in the Apostle Paul’s letter (1Cor 12; Eph 4). Members of the one body are distinct, having different characteristics, localities, nationalities, gifts. What is desired is that there be “many members, yet one body” (1Cor 12:12). The unity of the body is fulfilled in John’s revelation of the heavenly assembly, where the national origins of believers seem to be distinct: the “Great multitude” is

from every nation, from all tribes and peoples and languages” (Rev. 7:9). From these biblical images, it is evident that if any institution on earth could claim to be multicultural, called to value the diversity God has created among groups and individuals, the church can make that claim. Whether the church’s educational philosophy and practice in recent times have reflected that claim is another question.<sup>83</sup>

Barbara Wilkerson in her work, *Multicultural Religious Education* writes that if “we define the term *religious education* as education for knowing, valuing, and living one’s religion, then *multicultural religious education* becomes the effort to develop

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<sup>82</sup> Wesley S. Woo, “Theological Dimensions,” in *Asian Pacific American Youth Ministry*, ed. Donald Ng (Valley Forge, PA.: Judson, 1988), 17.

<sup>83</sup> Barbara Wilkerson, “Introduction-Definitions,” in *Multicultural Religious Education*, ed. Barbara Wilkerson (Birmingham, AL: Religious Education Press, 1997), 3.

multicultural knowledge, attitudes, values, and skills in the process of learning a lived Christian faith.”<sup>84</sup>

There are five major goals of multicultural religious education according to Diane Gollnick’s summary, and they are: (1) promotion of the strength and value of cultural diversity, (2) respect for human rights and cultural diversity, (3) alternative life choices, (4) social justice and equal opportunity for all, and (5) equitable distribution of power among all ethnic groups.<sup>85</sup> All the goals listed above seem to be attainable. Wilkerson came up with a very powerful, truthful statement when she said, “The ethnic church’s calling is to sustain the tension between the traditional culture and the dominant culture in a way that frees members to live Christianity in both cultures.”<sup>86</sup>

In all of our churches, the attendees are mostly Tongans; therefore we are the dominant culture. There are few Caucasians, usually from intermarriages. We are starting to lose those members because they are looking for churches that speak the English language so that both husband and wife can understand. Children growing up here start to leave the churches too to find English speaking churches. I wish that they would stay and do something like Wilkerson said above, to work out something so that both cultures would live Christianity both ways. Conde-Frazier, Kang, and Parrett states in their introduction to their book *A Many Colored Kingdom* that:

Diversity is increased by economic and power disparities that create inequalities and injustices at every level. Such inequalities and injustice increase the possibilities of conflict. Yet even within diversity there exist numerous creative possibilities for carving out a common ground. In a diverse world, the discovery of mutuality and the exploration of common ground are necessary. The wisdom of bicultural peoples can be helpful in learning to create such a space.<sup>87</sup>

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<sup>84</sup> Wilkerson, 3.

<sup>85</sup> Wilkerson, 18.

<sup>86</sup> Wilkerson, 31.

<sup>87</sup> Conde-Frazier et al., 12.

It is starting to be difficult to find a common ground in the Tongan-American churches because the only common ground is that we are Tongans. The language is diverse, the ages diverse as well. People now are diverse so is the theology and the education. It starting to be “Tongans” is not the common ground anymore. We need to move from seeing differences as a barrier to differences as a resource, from seeing differences as a problem to differences as a promise.

## Chapter 6: The Project

### Objective:

First, to provide a forum to enable leaders of each church to reflect on Tongan culture, theology, leadership, worship, ministry, preaching, singing, discipleship, and multicultural religious education and for them to take it to their own church and teach the congregation. Second, is to enable leaders to participate more fully in the ministry of the church. And lastly, is to rekindle their spirits so that they love and are loyal to the district that we formed.

### The Agenda:

KO E 'ASENITA KI HE WORKSHOP 'A E KAU TAKI LOTU 'O E SIASI  
UĒSILIANA TAU'ATĀINA (TONGA-'AMELIKA) 'O 'AMELIKA, (SUTTA) FAI KI  
LOS ANGELES, 'AHO 8 & 9 'O 'EPELELI, 2011.

*TONGAN-AMERICAN, FREE WESLEYAN CHURCH OF AMERICA WORKSHOP'S  
AGENDA FOR THE CHURCH LEADERS IN LOS ANGELES, 8<sup>TH</sup> AND 9<sup>TH</sup> OF APRIL,  
2011.*

#### Friday, April 8<sup>th</sup>, 2011

8:00 am-8:45am	Ipu kofi ( <i>cup of coffee</i> )	
9:00 am-9:30am	Talitali & talateu & taki ( <i>Welcome, Introduction and Leadership</i> )	Viliani Vakalahi
9:30 am-10:15am	Lautohi Faka-Sapate ( <i>Sunday School Education</i> )	Maamafo'ou
Fihaki		
10:15am-11:00am	Ngaue faka-faifekau, 'a'ahi ( <i>Ministry, visitation</i> )	Viliani Langi.
11:00am- 11:45am	PAFK, talavou & finemui ( <i>Youth education</i> )	Tipiloma Pupu'a
11:45am-1:00pm	Kai ho'ataa ( <i>Lunch</i> )	
1:00pm-1:45pm	Lotu & hu ( <i>Worship</i> )	Siale Sekona/Fa'avesi Koka
1:45pm-2:30pm	Konisitutone, anga 'o e pule'i 'oe Siasi. ( <i>Constitution &amp; administration</i> )	Ma'afu Manisela
2:30pm-3:15pm	Hiva & ifi, me'alea kehe ( <i>Singing &amp; instruments</i> )	'Anitoni Ma'u
3:15pm-4:00pm	Teolosia & Malanga ( <i>Theology &amp; Preaching</i> )	Viliani Vakalahi
4:00pm-4:45pm	Ako ki he ngaahi 'ulungaanga fakafonua kuo tuifio ( <i>Multicultural Religious Education</i> )	Viliani Vakalahi
6:00pm-7:00pm	Kai efiafi ( <i>dinner</i> )	

#### Saturday, April 9<sup>th</sup>, 2011

9:15am-10:00am	Ipu kofi ( <i>cup of coffee</i> )	
10:00am-12:00noon	Ko e ngaahi fakakaukau ke tanaki ki he ngaahi ako, fakamatala, kuo fai 'e he taki-takitaha 'o e ngaahi kaveinga 'oku ha 'i 'olunga. ( <i>feedback on all the sections shown above</i> )	Viliani Vakalahi

12:00noon-2:00pm Fakataha Komiti Vahefonua (*district committee's meeting*)  
 2:30pm-4:00pm Kai ho'ataa (Lunch)  
 Tutuku! (*Adjourn*)

## **WORKSHOP.**

### **Introduction**

Before we prayed, I announced my theme for the workshop which is WE ARE THE IMAGE OF CHRIST (Imago Christi). Then I started to tell them to imagine that we were the Christians of the first century. Most of the times, I substituted “Christians” with “Image of Christ”. The goal was to have them evaluate themselves and how they lived their lives, as well as to get a sense of a movement that had just started.

I told them of early Christian persecution. One example was the story of the big fire in Rome in 64CE during the time of Emperor Nero Caesar and how Christian was blamed for the fire. Then came the arena and the lions. Then I asked the question, “Are we against the oppression in our daily lives, in our families, at our church and even our new district?”

### **Worship**

We sang the Tongan Hymn #399 “Kainga toki lotu e” written down below with English translation in italics:

Kainga toki lotu e, ‘Oua na’a fiu *Newly “Image of Christ” do not give up!*

Ka mou vili atu pe, ‘Oua na’a fiu *Press on and do not give up!*

‘Oka teu ‘a e fonise moe fanga laione *If furnace is ready so as the lions*

Puke ho’o mou lotu pe, ‘Oua na’a fiu *Hold on to being “Image of Christ” and do not give up.!*

Tokanga’i he kau matu’a, ‘Oua na’a fiu *Look at elders, do not give up!*

Na’e tu’uma’u kae mate mu’a, ‘Oua na’a fiu, *Stood still and died, do not give up!*



‘Oi he ta’emanavahe! ‘a e kau ma’ata na’e pehe *Oh! How they were not frightened, they were martyrs*

Tamate’i ka e tui pe, ‘Oua na’a fiu *Killed and yet still believe, do not give up!*

Ko e toko lahi fau, ‘Oua na’a fiu *So many of the martyrs, do not give up!*

Kuo lava ‘enau tau, ‘Oua na’a fiu *Their battle won, do not give up!*

Mei ho nau nofo’a masani, he ‘alofi ‘o e langi *From their beautiful seats circling around the sky*

‘Oku nau kalanga mai, ‘Oua na’a fiu *They shout to us, do not give up.!*

Repetition of “do not give up” a message to them do not give up the image of Christ that they have.

### **Prayer**

Prayer was offered by the pastor of Salt Lake City.

### **Bible Reading**

Romans 12:1,9-21

Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship. Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in Zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God’s people who are in need. Practice hospitality. Bless those who persecute you, bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with the people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God’s wrath, for it is written: “It is mine to avenge; I will repay.” Says the Lord. On the contrary: “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good.

### **Welcome of the Leaders and Leadership-Session 1**

In this session I picked RAINBOW as theme of the session. This quotation of a rainbow, “A rainbow’s beauty does not come from complete unification or blending of

the different colors complements and harmonizes with each other. The different colors come together and create a beautiful rainbow, yet each color's individuality, uniqueness, and brightness is not lost. In fact, it the complete rainbow that makes the individual colors more visible. This image of the rainbow introduces the South Africans' idea of *ubuntu* which means "I am because we are." From this image, we remember that unity is not uniformity or sameness, but harmony in the midst of diversity. Since diversity involves differences and some of those differences bring us into conflict, our shared goal is not the elimination of conflict, but finding ways to live well with it."<sup>88</sup> Refer to appendix 1, session 1 for the summary and actual notes of the session.

### **Sunday School Education-Session 2**

This session was led by the Salt Lake City pastor, Rev. Maamafo'ou Fihaki. He introduced the "Bloom's Taxonomy". It is six levels within the cognitive domain, from the simple recall or recognition of facts, as the lowest level, through increasingly more complex and abstract mental levels, to the highest order which is classified as evaluation. He also discussed some lessons from the Bible demonstrated the use of Bloom's Taxonomy". Refer to Appendix 1, session 2 for the notes.

### **Ministry-Visitation and Discipleship-Session 3**

This session was led by the leader from Hawaii, Viliami Langi. He is 70 years old. He has been in ministry for over 30 years. He spoke out of his experience and summarized that all ministry is down to one major action, and that is visitation. To elders, families, and people that are not going to church.

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<sup>88</sup> Lebaron and Venashri Pillay, 3.

### **Youth Christian Education-Session 4**

This session was led by trained pastor, Tipiloma Pupu'a from Salt Lake City. He discussed the followings. Who are the youths? We need a specified group of people, namely the youth. The resolution was there should be two groups, young adults, age 12 to 18, who still belong in Sunday school, and youth, over 18 to young married couples. He then talked about the three sets of the youth activities and how they intersect. These three were the mind, body, and spirit activities. Lastly, he talked about keeping the Tongan language, teaching the Tongan language, and also to communicate in English for the youth to understand. Refer to appendix 1, session 4 for the notes.

### **Worship-Session 5**

This session was led by Fa'avesi Koka, the lay minister of the San Francisco Church. The main thing that was discussed in this section was, whether or not to do another worship service in English for the youth and for members that prefer the service to be done in English. Motion was approved to put all the lectionary scriptures for the year 2002 in a booklet and in that booklet assigned a daily scripture readings and a hymn for Monday, Tuesday, Thursday, and Saturday. At Wednesday service, the preacher is to pick anyone from the Sunday lectionary scriptures to preach on. And to write a theme for the Friday evening service based on the lectionary scriptures from the Epistles and the service leader is to lead base on the Epistle theme. Refer to Appendix 2 for this booklet.

### **Constitution and Administration-Session 6**

There were not much discussion in this session. In the meantime we are using the Constitution of the Free Wesleyan Church of Tonga.

### **Singing and Musical Instrument-Session 7**

This session was led by Anitoni Ma'u, the trained pastor and Music Director of Salt Lake Church. In this session he encouraged the leaders of the churches to encourage the youth to learn how to play the piano. Most of our churches sing accapela except the Salt Lake Church which they used the brass band for their worship. It was motioned and approved to have a workshop for the music directors in the August, 2011 district meeting to be held in Salt Lake City. The purpose of the workshop is to train directors in the Tongan musical notes system.

### **Theology and Preaching-Session 8**

This session was led by me. In this section, we talked about the followings: Liberation theology, Trinity, Three forms Grace, Bible and the seven steps in appreciation the graces of God.

We talked about in this part of the session, liberation theology; we discussed only *preferential option for the poor and the oppressed*. This passage from Luke was read, "For he has mindful of the humble state of his servant. From now on all generations will call me blessed . . . he has filled the hungry with good things, but has sent the rich away empty." (Luke 1:48-53, NIV).

In addition, we talked about the Trinity. I admitted to the workshop attendees that it is beyond human visibility and comprehension to know God. I will attempt to explain in what William H. Willimon quoted from the United Methodist *Book of Discipline*, article 1

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and

invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity-the Father, the Son, and the Holy Spirit.<sup>89</sup>

I mentioned that “Christians’ stand and fall is based on the Doctrine of Trinity”. Furthermore, we discussed the three forms of grace, namely prevenient grace, justifying grace and sanctifying grace. Prevenient grace was described as love of God to us “coming before” we are aware of it. Willimon describes it this way, “Prevenient grace is God’s mysterious testimony to us that we are not, never have been, and never will be on our own.”<sup>90</sup> Justifying grace and Sanctifying grace were explained.

The Bible was discussed and its importance in our daily lives. I said in order for the SUTTA to be vital, individual lives have to be vital meaning that members are to read and meditate in the Bible daily. In this session, the leaders agreed to do a lectionary book and a Tongan translation of the New Testament headings.

The seven steps in appreciation of the grace of God were discussed and they are: repentance, faith, accept Christ, born again, adoption, sanctification, received Image of Christ.

In preaching the following were discussed. The three things that are important in a sermon and they are the ethos, pathos, and the Logos. All of these three were talked about in chapter 5. These points were stressed that in a sermon one has to move the audiences from point A to point B. The preacher has to believe in what s(he) preach. And do not preach to impress but to express.

I provided examples of deductive and inductive forms of preaching. I also introduced a sermon design that is described as weeping, confession and resistance.

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<sup>89</sup> William H. Willimon, *This We Believe: The Core of Wesleyan Faith and Practice* (Nashville: Abingdon Press), 5.

<sup>90</sup> Willimon, *This We Believe*, 52.

Refer to appendix A for the notes and summary in the Tongan language of what was talked about in this session.

### **Multicultural Education-Session 9**

This session was also led by me. In this session, Wilkerson quotation above of “The ethnic church’s calling is to sustain the tension between the traditional culture and the dominant culture in a way that frees members to live Christianity in both cultures” was discussed and stressed to the leaders to teach in their congregation. The rainbow was highlighted and the *Ubuntu* (“I am because we are”) was discussed also.

Refer to appendix A for the notes and summary of what was talked about in this session.

### **Conclusion of the Workshop**

#### **Reading of 1 Corinthians 4:9-13**

For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men. We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored! To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, and we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; When we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

#### **Reflections and Feedback:**

The workshop went well based on the feedback of the attendees. This was the first time that a workshop done in this fashion especially, when non-authoritarians are invited to speak. The people are used to the hierarchical system where an authority would speak. The idea of the rainbow was an eye opener to the audiences. It was new, they are used to the idea of being conservatives, unified by the sameness and biblical ways and hegemony.

The rainbow opened up their minds to look at difference and conflict and try to live well with it. One person commented on how churches are splitting at small things rather than working with differences.

## Chapter 7

### Conclusions and Recommendations

I have written in chapter one of this project about the Motto of Tonga. *God and Tonga are my Inheritance*. When Tupou the first, the first king to unite Tonga was crowned as king, he called all the chiefs of Tonga together and dedicated Tonga to God for protection. The using of the cross in the flag of Tonga proved that dedication. Tonga has no hope, no hope at all, except through God. God alone can preserve a person, a family, a people group, a nation. Without God, no one, no nation, no culture can survive.

A common theme of the workshop, “We are the Image of Christ” was presented to the leaders with the supporting text of Roman 12:1, 9-21. We sang the Tongan Hymn Book #399 that stressed the common theme of “Do not give up” repeatedly in the singing of the hymn.

In the leadership session we dealt with the four leadership modules of Transformational leadership, Visionary leadership, Servant leadership, and Courageous leadership. Each module was explained. The rainbow theme and also the *Ubuntu* theme of “I am because we are” were explained also. In the future, leaders of the churches will bring to the district meeting case studies of each leadership module to be studied and discussed how it affects and improves their ministries.

In the Sunday school education we discussed Bloom’s Taxonomy. In the discussion, leaders thought that the concept was new and above the educational level of the teachers. It was suggested that only Salt Lake City congregation will use it and experiment with it. Then set up workshop for Sunday school teachers and the Salt Lake City pastor will train the teachers to use the concept.



Furthermore, it was encouraged in the workshop to use both languages; Tongan and English. And also use the question and answer technique like in the catechism. It was also encouraged the reflection and responses from the Sunday school students. Finally, leaders were encouraged to teach good behavior and respect.

In the Youth Christian Education, we dealt with the problem of using the two languages. We discussed the age groups; 12-18 and called them “youth” *Potungaue Talavou*, and over 18 “young adults” *ako lotu* and called them both as “Youth Christian Education” *Potungaue Ako Faka-Kalisitiane* it is easier that way to identify and clarify the misunderstanding between the two departments. In the future, there will be a contemporary worship time for the youth in the English language. In addition, in the district meetings we will dedicate a whole day for the youth traditional dancing and skits.

In the ministry, we dealt with teaching as part of the leaders. We dealt with violent teaching and defined that as competitive teaching, unilateral teaching, and alienating. Furthermore, we dealt with redemptive teaching and defined that as evocative, bilateral, and actualizing. We also dealt with pastoral care and visiting. We dealt with pastoral relationship as contractual and covenantal. In the future, leaders will bring in case studies to be discussed.

In the worship session we dealt with the sacraments and its method. The existing method is distributed the bread already cut and wine in small cups. The one method was suggested of each individual break a piece of bread and dip into one cup to be used. The existing method was mostly favored. In the future, the suggested method will be experimented and waiting on the feedback. We also dealt with how vital to read the Bible daily. In the future, additional daily readings of the Bible, instead of readings on Sunday,

Wednesday and Friday, bible readings will assigned in our existing Tongan lectionary readings to add on Monday, Tuesday, Thursday, and Saturday. In addition, translation of the New Testament headings was suggested to add on to our lectionary book. A sample of the first quarter lectionary readings and daily Bible readings will include in appendix A and also the translation of the New Testament headings.

There were not much discussed in the constitution and administration. We decided to follow the marked up constitution from Tonga. In the administration session, the workshop decided to choose a leading pastor and a leading lay leader for the district. In the future, we will hire a professional that specialize in that field to help us.

Leader of session 7 which is music showed the workshop how to use the chromatic keys. Some of the attendees were choir conductors of the local churches. He also taught the translation of English musical notes to the Tongan tonic-solfa notes. In chapter four it explained the use of chromatic keys and finding the starting chord of song using the Tongan tonic-solfa musical notes.

In the future, in every meeting of the district there will be a workshop for the conductors of the local church and they will put together a SUTTA Hymnal. In addition, they will discuss known anthems for each local church to learn and combine all choirs of approximately 200 members and sing those learned anthems in district meetings. Furthermore, the district will give scholarship to talented musical youth to learn how to play the piano and how to conduct in the future.

In the preaching session, the three main things about a sermon were discussed, the ethos, pathos, and logos. Also the three preaching methods of deductive, inductive, and lament were discussed with example of each preaching method. We did not discuss much

in the deductive method of preaching. Most preachers in the Tongan context preach deductively. The inductive method were discussed deeper using Psalm 23 as an example and the progressive steps were: he makes me lie down, he leads, he guides, prepare a table, and he anoints and the conclusion of dwell in the house of the Lord. The Lament preaching we use the text from Jeremiah 8 and 9. In the future, for one to complete its certification process, one has to do three sermons. The local pastor then, notes on each preaching and depend on the pastor's notes. The pastor will then report to the quarterly meeting the results and it is up to the quarterly meetings to approve the certification.

In the theology session we dealt with the liberation theology and the preferential option for the poor using the Luke 1:48 and 52. We also dealt with the first eleven doctrines in the constitution which are: God the Father, God the Son, God the Holy Spirit, the Bible, the Church, the Sacraments, Sin, Justification, Newbirth, Good deeds/actions and sanctification. We also dealt with prevenient grace, justifying grace, and sanctifying grace. Finally, we dealt with the seven steps in appreciation of the grace of God and they are: repentance, believe, accept Christ, reborn, adoption, sanctification and Image of Christ. In the future, we asked a group that called themselves *ako tapu* (holy group) to use the seven steps of appreciation of God's grace as their main steps of teaching their groups. Leaders were encouraged to teach the three graces to the congregation and watch closely that each preacher do not violate the eleven doctrines listed above.

I have mentioned in the problem section how this fledgling church started with two retired ministers from Tonga, one of them I think it is worth mentioning. His name is Malakai N. Samate and one of his favorite sayings is in Tongan, '*Oua 'e fiu he fai lelei!*

This translates “do not ever give up doing good.” I am writing this to say that is a conclusion theology of this fledgling church.

If the churches of SUTTA practice what is written and follow the recommendations, then these fledgling churches will become vital congregations in teaching and ministry in the United States.

## Appendix A

Workshop Session 1. Welcome and Introduction.

KAVEINGA (THEME): KO KITAUTOLU KO E 'IMISI 'O KALAI SI (WE ARE THE IMAGE OF CHRIST [IMAGO-CHRISTI])

**1. Talateu mo e talitali (*Introduction and Welcome*)..... Viliami Vakalahi**

- Tau pehē ko e kau Kalisitiane ('Imisi 'o Kalaisi) kitautolu 'o e 'uluaki senituli. (Imagine that we are Christians(Image of Christ) of the 1<sup>st</sup> century)
- Ko Nelo Sisa 'o Loma ta'u 64 AD mo e kau Kalisitiane. (*Nero of Rome 64 AD and the Christians*)
- 'Oku tau fehangahangai nai mo e fakatanga 'i he'etau mo'ui faka-fo'ituitui, faka-famili, faka-Siasi, na'a mo'etau vahefonua?

**1.1 LOTU**

- Himi 399
- Lotu Faifekau
- Lesoni Loma 12:1,9-21

**1.2 Talitali 'o e kau taki lotu**

**1.3 Taumu'a:**

- Ke 'aonga 'a e ako ngaue ki he feinga ke fakatahataha(*standardize and systematize*) 'a e ngaahi potu siasi (vahefonua) ki ha founa ngaue pe 'e taha
- Ke langa 'a e community, "Ko au koe'uhi ko kitautolu." (*I am because we are*) "Ko kitautolu koe'uhi ko au." (*We are because I am*)
- Ko e fakakaukau 'o e 'umata (*rainbow*)

## Workshop Session 2.

### 2. Lautohi Faka-Sapate (*Sunday School Education*):..... Maamafo'ou Fihaki

Ko e Lautohi Faka-Sapate na'e present 'e Rev. Maamafo'ou Fihaki mei Salt Lake. Na'e fokotu'u mai foki ke ngaue'aki 'a e Bloom's taxonomy na'e ongo'I pe 'e he workshop 'oku fu'u ma'olunga 'a e founa ke mahino kotoa ki he kau taki. Koia ne loto pe 'a e workshop ke kamata pe mu'a 'e Salt Lake pea toki train 'a e kau failautohi faka-Sapate he ngaahi potungaue kehe.

- Na'e fokotu'u mai ke ako'I 'a e tamaiki 'I he ngaahi 'ulungaanga lelei tautautefitio ki he anga faka'apa'apa.
- Ne fokotu'u foki ke ako'I 'a e fanau 'I he ngaahi talanoa fakataataa 'a Sisu (parables) pea fokotu'u ai ha'anau ki'I fo'I malanga. 'o fa'u esei hange koia 'oku nau ako 'I he public school.

### Workshop Session 3

#### 3. Ngaue faka-faifekau mo e 'a'ahi (*Ministry and Visitation*)..... Viliami Langi

'I he session koeni na'e fai 'e Viliami Langi, na'e fakamamafa pe 'aViliami Langi 'I he 'a'ahi kakai. Na'ane fokotu'u, kapau leva 'oku fai 'a e 'uluaki himi pea 'oku sio 'a e tauhi 'oku 'ikai 'iloa ha sipi. Pea 'alu 'o 'a'ahi kiai.

- Ne 'ikai ma'u ha taimi ke fai ai ha talanoa ki he founa taki koe ni 'e 4 koe: Visionary leadership, Transformational Leadership, Servant Leadership, mo e courageous leadership. Ka toki 'iai ha faingamalie 'I he kaha'u pea fai 'a e workshop 'I he ngaahi leadership koe ni.
- Ko e fakahoa 'o e Sione 13 pea mo e Filipai 2
- Ministry and spirituality can never be separated and prayer is life
- Pastoral care ke toki fai ha workshop kiai 'a mui.

### Workshop Session 4

#### 4. PAFK, Talavou & Finemui (*Youth Education*)

Tipiloma Pupu'a

Ke 'oua mu'a 'e ta'ofi e lea fakapapalangi 'I he ngaue mo e to'utupu:

- Ke 'iai ha houa lotu 'I he lea fakapapalangi ma'ae Potungaue Ako Faka-Kalisitiane.
- Ke toki ako'I 'a e lea faka-tonga 'I ha taimi kehe
- Ke fakalotolahi'I 'a e ako 'o e 'ulungaanga faka-tonga lelei, pea ngaue'aki 'ae ongo 'ulungaanga mo e ongo lea.
- Ako e anga fakafonua, tau'olunga pea fakahinohino 'a e anga fakafonua tukufakaholo, hangee ko e kava.



### Workshop Session 5

**Lesoni: Loma 4:9-13 himi: 597 lotu**

**5. Lotu & Hu (*Worship*)..... Siale Sekona/Fa'avesi Koka**

Ke toe fakamahino 'a e Sakalameniti 'o e 'Ohomohe 'a e 'Eiki 'o hange  
ko e hiki 'a Bonhoeffer.

- Toe fai 'a e lotu hengihengi Sapate
- Liliu 'a e 'ulu'i talanoa 'o e Fuakava Fo'ou ki he lea faka-tonga
- Fokotu'u ha kaveinga lotu hengihengi Sapate

### Workshop Session 6

#### 6. Konisitutone mo e anga 'o e pule'i 'oe siasi (*Constitution and Administration*)

Ma'afu Manisela & Salesi Fakahua

Ko e session koe ni ne 'ikai ha fu'u talanoa lahi kiai. Ne loto pe e fakataha ke ngaue'aki 'a e Konisitutone fakaangaanga kuo pulusi.

- Ke fili ha faifekau pule 'a e Vahefonua
- Ke fili ha setuata 'a e Vahefonua
- Ke sio ki he kaha'u, ke haea mai ha taha polofesinale ke fai 'a e pepa 'o e Konisitutone, by-laws, article of incorporation, etc.

## Workshop Session 7

### 7. Hiva, Ifi & Me'alea kehe (*Band, Singing & Musical Instruments*)...

'Anitoni Ma'u

Ne loto 'a e workshop ke fai ma'u pe 'a e workshop 'a e kau faihiva he ngaahi potu siasi he fakataha teu 'a e vahefonua mo e fakataha faka-vahefonua. Ke teuteu'I ai e kau faihiva.

- Ke teuteu ha ngaahi 'anitema ke hiva'I fakataha 'I he vahefonua
- Ke 'iai ha tohi himi 'a e vahefonua.
- Ke 'iai ha scholarship 'a e kau taleniti hiva

### Workshop Session 8

#### 8. Teolosia mo e Malanga (*Theology and Preaching*)

Viliami A. Vakalahi

‘I he workshop ne fakamatala ai ki he ngaahi konga lalahi ‘o e malanga ko e *logos*, *ethos*, mo e *pathos*. Ne lave foki ki he ngaahi me’a koeni:

- Malanga deductive
- Malanga inductive
- Malanga lament
- Ko e ngaahi fakataataa takitaha ‘o e ngaahi founa malanga
- Ko e exegesis, story, social location

‘I he teolosia, ne fai ‘a e fakamatala ki he founa ‘e 3 ‘o e kelesi: prevenient, sanctifying mo e sanctification.

- Conjunction theology ‘I he workshop amuiange.

### Workshop Session 9

#### 9. 'Ulungaanga fakafonua kuo tuifio (*Multicultural Education*) Viliami

Vakalahi

Ko e introduce 'o e fakakaukau 'o e *Rainbow* mo e Ubuntu.

- ko e kakai Tonga-'Amelika kitautolu
- 'Oku tau nofo 'Amelika
- Ke tokanga ki he common ground
- Mahu'inga e ako
- 'Oku tau 'ulungaanga tuifio, (bicultural, multicultural)

### Workshop Session 10

#### 10. Fakama'opo'opo (*feedback and recommendation*) Viliami Vakalahi

Ne mafana 'aupito e loto 'oe kau taki ne kau mai ki he workshop. 'ululaki, ko e 'ikai lau ako pe poto kae lea e tokotaha kotoa pe 'I he ngaahi kaveinga ne vahe kiate kinautolu.

- Na'e fokotu'u ke fai ha ngaahi ako ngaue pehe ni 'a mui ange
- Ne toe fakamamafa 'I he taumu'a ' o e workshop, ko e 'imisi kinautolu 'o Kalaisi.
- Ke toki refer ki he conclusion and recommendation 'o e project ki he me'a 'e ngaue kiai 'I he kaha'u.

**Concluding Scripture, Hymn, and a prayer, Lesoni 2Kolinito 6:4-10**

**himi: 481**

**lotu**

## Appendix B. Sample of the Quarterly Lectionary Booklet.

‘Ala si’oku kainga ‘i he ‘Eiki,

Tau lotu, “Ke langilangi ‘ia ‘a e ‘Afiona ‘i he ‘emau ngaue kotoa pe, ngaue ‘a e famili, ngaue ‘a e Siasi, mo mamani kotoa pe. Laumalie Ma’oni’oni ha’ele mai ‘o taki ‘i he ‘emau ngaue kotoa pe, ngaue ‘a e famili, ngaue ‘a e siasi mo mamani kotoa pe. Fai ho finangalo Sisu, ‘iate kimautilu, ‘i he famili, ‘i he siasi mo mamani kotoa pe. ‘Oku mau kole eni ‘i ho huafa, Sisu ko homau fakamo’ui. ‘Emeni.”

Ko e taumu’a ‘o e ki’i tohi ni, ke poupou ki he tataki ‘a e Laumalie ‘i hono lau mo hono ako’i ‘o e Tohi Tapu faka’aho. Pea ‘oku totonu foki ketau mo’ui’i ‘a e Tohi Tapu kuo tau lau mo ako’i. “Pehe pe ke tau tali ‘a e ivi ‘o e Tohi. Hanga ‘a e ‘atamai kiai, ke ma’u ai ha malohi.” Na’e folofola ‘a Sisu, “‘Oua te mou mahalo kuo u ha’u ke tamate’i ‘a e lao, pe ko e Tohi Palofita: (Fuakava Motu’a) na’e ‘ikai teu ha’u ke tamate’i, ka ke fakakakato. (Fuakava Fo’ou) He koau e , ‘oku ou talaatu. Lolotonga ‘oku te’eki mole ‘a e langi mo mamani, ‘e ‘ikai mole mei he Lao ha mata’itohi ‘e taha, pe ko ha fo’i kahi, kae’oua ke fai hono kotoa.” (Matiu 5:17-18) “Lotu kainga ‘o ta’etukua. Tui ai pe ki he ‘Otua. Pau ke mole he me’a kotoa. Kae tu’u ma’u ‘a e Folofola.”

Ko e hingoa ‘o e tohi ko e “FU’UFU’UNGA MO’UI.” Hangē koia kuo mou mea’i, ko e hingoa ‘o e tohi, ko e ma’u e fakakaukau mei he liliu ‘a Dr. Moulton ‘oku ha he himi 466. Ko Sisu ‘a e “Folofola Mo’ui” pea ko Sisu mo e Tohi Tapu, ko ha toki “Fu’ufu’unga Mo’ui”. Ko’ete lau e folofola, ‘oku lea mai ai e Laumalie Ma’oni’oni, pea ko’ete ako’i, ‘oku fakamatala’i ‘e he Laumalie Ma’oni’oni. Na’e folofola’aki ‘e Sisu ‘ia Mati 4:4 ‘a ‘ene toe lau ‘a Teutalonome 8:3, “Kuo tohi, ‘oku ‘ikai mo’ui ‘a e tangata ‘i he ma pe, ka ‘i he ngaahi folofola kotoa pe ‘oku ‘alu atu mei he fofonga ‘o e ‘Otua.” Ko e me’a mahino ‘a e ‘ulungaanga maheni ‘o Sisu ko’ene lau e folofola.

‘I he Saame 119:105 ‘oku manava mai ai e Laumalie ‘i he kupu’i folofola ko e ni, “Ko ho’o folofola ko e tuhulu ki he ‘eku laka, mo e maama ki hoku hala.” Pea ‘oku fakamo’oni’i ‘a e manava mai ‘a e Laumalie ‘ia 2Timote 3:16-17, “Ko e potu folofola kotoa pe ne fakamanava mei he ‘Otua, ‘oku ‘aonga foki ki he akonaki, ki he faka’ilo hala, ki he fakatonutonu, ki he ngaohia ke ma’oni’oni: koe’uhia ke tu’u kakato ‘a e tangata faka’otua, kuo ‘osi sauni ki he ngaue lelei fulipe.”

‘Ofa ke tapuekina kimoutolu ‘e he ‘Otua pea kene ‘omi kelesi ke LAU, AKO’I, PEA MO’UI’I E FOLOFOLA.

Faka’apa’apa atu,  
Rev. Viliami Alafua-e-kaha’u Vakalahi

### KOHA KI’I FAKAMATALA NOUNOU NA’A ‘AONGA KE FAKATAUKEI’I ‘A E ANGA ‘O E NGAUE’AKI ‘O E KI’I TOHI NI.:

1. Ko e ngaahi kaveinga lotu ‘aho ngofua ‘oku to’o ia mei he leseni tu’utu’uni ‘o e uike mei he ‘Ipiseli. ‘Oku ‘ataa ke tanaki ‘e he kau faifekau ki he ngaahi kaveinga lotu ‘aho ngofua ha ngaahi me’a ‘oku totonu ke hūfia.
2. Fili pe ha taha ‘o e ngaahi leseni ‘e 4 ‘o e Sapate ‘o fai mei ai ‘a ho’o malanga ‘aho ngofua.
3. Ko e faka’amu leva ke ngaue’aki ‘a e Saame ‘i he polokalama efiafi Sapate. ‘Oku ‘iai e ngaahi Sapate ‘e ni’ihi ‘oku fa’a hu mai ‘a e Luke, pe Senesi ‘o fetongi e Saame, ngaue’aki e tohi koia. Koe’uhi, ke lahi hono ngaue’aki e ngaahi leseni

tu'utu'u ni ko e kau lelei ai pe ki hono ma'uloto e Folofola mo hono ngaahi akonaki.

4. 'Oku faka'amu ke lava 'o tau 'aukai tu'oua pe lahi hake he uike. Ko e fakakaukau 'o e 'aukai, ke kamata he 12:00 tuu'apo malie (midnight) 'o e Tusite ki he 12:00 ho'ata malie (noon) 'o e 'aho Pulelulu pea pehē foki mo e Falaite. (Fakakaukau 'a Uēsile, he 'e nau kei Oxford, "While we were at Oxford the rule of every Methodist was (unless in case of sickness) to fast every Wednesday and Friday in the year..."<sup>91</sup> He 'oku tokoni fakalaumalie, 'uluaki ia, pea ko e taha, koe taimi 'eni 'o e suka, ke fakasi'isi'i 'etau kai.
5. 'Oku tau feinga ke muimui ofi 'i he fa'ahita'u fakakalisitiane. Koia 'oku 'ikai fokotu'u atu ha kaveinga 'o e mahina takitaha. Kae fili 'e he tokotaha malanga 'ene kaveinga 'o felāve'i mo e potutohi 'oku ne fili ke malanga ai. Pea fakafelāve'i foki ki he fa'ahita'u faka-Kalisitiane 'oku fononga'i.

#### **Ko e ngaahi faha'ita'u faka-kalisitiane:**

'Oku kamata'i mo faka'osi'i 'a e faha'ita'u faka-kalisitiane 'e he Sapate 'oku fakamamafa'i ai 'a e *Tu'i 'a Sisu/Pule 'a Kalaisi* hange 'oku hiki 'ia Hepelu 12:2 'io 'a Sisu; ko e Takimu'a 'i he tui mo hono fakaa'u, "founder and perfecter of our faith"<sup>92</sup>, 'a ia ko e Sapate 'i he vaha'a 'o Novema 20 mo Novema 26 (inclusive-kau e 'aho 20 mo e 26 'i he lau). 'A ia, kapau ko e ta'u 2011, 'oku kamata e faha'ita'u faka-kalisitiane mei Novema 'o e 2010.

#### **5.1 'Etiveni (Advent)<sup>93</sup>:**

Ko e faha'ita'u 'Etiveni 'oku 'iai 'a e Sapate 'e 4. Ko e lea 'Etiveni, ko e ma'u mei he lea faka-latina, ko e 'Etivenitusi (adventus-liliu mei he ongo 'oe mata'itohi[transliteration]) 'a ia ko hono 'uhinga ko e ha'u (coming), 'oku hiki 'i he tohi Fakaha 22:20, "...Eiki Sisu, keke *ha'ele* mai." Ko e faha'ita'u 'Etiveni leva, ko e faha'ita'u ke *teuteu* ki hono 'alo'i, pea ke teuteu ki he'ene toe ha'ele mai (final victory coming, *parousia*). 'Oku 'iai 'a e ngaahi kaveinga ki he ngaahi Sapate koia 'e 4. Sapate 1.) *Ko e ha'ele mai 'a Sisu 'i he'ene ikuna faka'osi*. Sapate 2 mo e3) *Ko Sione Papitaiso*. Sapate 4) *Teuteu ki hono toe fakamanatu 'o e 'alo'i*. Ko e lanu 'oku ngaue'aki he faha'ita'uni, ko e lanu *valeti* (lanu 'o e tu'i) pe lanu *pulū* (lanu 'o e 'amanaki).

#### **5.2 Kilisimasi:**

Ko e faha'ita'u Kilisimasi, 'i he 'etau tukufakaholo faka-Uesiliana/Metotisi 'oku 'aho pe ia 'e 12, tukukehe e 'aho Kilisimasi, 'aia kapau teke lau mei he 'aho 25 'o Tisema ki he 'aho 5 'o Sanuali, ko e 'aho ia 'e 12, 'oku fakamo'oni 'e he hiva 'iloa ko e *twelfth days of Christmas*. Ko e ha'u 'a e lea kilisimasi mei he fuofua ngaue 'oe faha'ita'u, ko e *Misa 'o Kalaisi* (*Christ Mass*)<sup>94</sup>. Koe lanu 'oku ngaue'aki ko e *hinehina* pe *koula*.

#### **5.3 'Epifano:**

<sup>91</sup> William H. Willimon, *This We Believe: The Core of Wesleyan Faith and Practice* (Nashville, TN: Abingdon Press, 2010), 147.

<sup>92</sup> Hebrew 12.2 NIV

<sup>93</sup> Nashville, TN: Abingdon Press, *The United Methodist Book of Worship*, 1992, 238

<sup>94</sup> *Ibid.*, 269



Ko e 'Epifano ko e lea ko e Epiphany mei he lea kalisi ko e epiphania, ko e 'uhinga ko e *fakahaa'i* (manifestation)<sup>95</sup>. 'Oku fa'a fai 'a hono fakamamafa'i 'i he 'aho 6 'o Sanuali, pe 'i he 'uluaki Sapate 'o e ta'u. 'Oku ngaue'aki 'ae lesoni 'o e kau Maki, ko hono fakahaa'i ki mamani 'a e 'ai kakano 'a e 'Otua mo e fakahaa'i ki he Senitaile, he ko e senitaile 'a e kau Maki. 'Oku 'iai foki mo e ki'i faha'ita'u, hili 'a e 'Epifano 'oku ui ko e Ordinary Time. 'Oku 'ikai hano kaveinga tu'u lotolotonga. Ko e Sapate 'e 4 ki he Sapate 'e 9 'a e ki'i faha'itau koeni, kae fakatefito ki he 'aho 'o e Toetu'u. Ko e Sapate 'uluaki 'o e ki'i faha'ita'uni 'oku fakamamafa he *Papitaiso* 'o *Sisu* pea ko e Sapate faka'osi 'o e faha'ita'u ni 'oku fakamamafa he *Ha fakakehe* 'a *Sisu*. 'Oku fa'a ngaue'aki e lanu *hinehina* he Sapate 'uluaki, hili 'a e 'Epifano, *papitaiso* 'o *Sisu*, pea mo e Sapate Faka'osi, *ha fakakehe* 'a *Sisu*. Pea 'i he vaha'a 'o e ongo Sapate koia, pea ngaue'aki 'a e *lanu mata*. 'i he faha'ita'u koe ni, 'oku fa'a ngaue'aki he 'aho 'uluaki 'o e ta'u, pe ko e 'uluaki Sapate 'o e ta'u 'a e Kovinanite Ngaue 'a Uesile (*Wesley's Covenant Service*)<sup>96</sup>

#### 5.4 Leniti:

Ko e leniti ko e faha'ita'u 'o e 'aho 'e 40, 'a ia 'oku kamata 'i he Pulelulu fakaefuefu 'o ngata mei he 'aho Tokonaki Tapu (*ki mu'a he 'aho Toetu'u*) 'ikai ke lau kiai e ngaahi Sapate. 'Oku 'uhinga 'a e 'ikai ke lau 'a e ngaahi Sapate he faha'ita'u koe ni, ke mahino e mamafa 'o e Sapate na' e *Toetu'u* ai hotau 'Eiki.

Ko e lea Leniti koe mau mei he lea Anglo-Saxon (lea faka-Pilitania motu'a) ko e *lencten*,<sup>97</sup> pea 'oku 'uhinga ki he 'spring' ko'eku faka'uhinga lea pe eni 'a'aku, ko e faha'ita'u 'o e teuteu ke matala 'a e 'akau. Ko e faha'ita'u ke teuteu atu ki he ngaahi 'aho lalahi 'e 3 (*Triduum or Pasch*)<sup>98</sup> -mei he to 'a e la'aa Tu'apulelulu Tapu ki he to 'a e la'aa Sapate Toetu'u 'Oku hangee ko e tumutumu eni 'o e faha'ita'u faka-Kalisitiane). Ko e teuteu ki he 'ene *pasione*, *pekia*, mo e *toetu'u*. Ko e faha'ita'u 'o e 'aukai mo e fakaefuefu. 'Oku kamata 'i hono 'ahi'ahi' 'o Sisu, ko e Sapate 'uluaki ia. Ko e Sapate hono 6, ko e Sapate Paame/Sapate Pasion.

Ngaue'aki e lanu valeti/purple pe tukumisi/gray, pea hala'ataa he 'ufi'ufi mo e teuteu mei he efiafi Tu'apulelulu Tapu ki he Sapate Toetu'u.

#### 5.5 Pekia:

Neongo 'oku kau 'a e pekia he lau 'o e faha'ita'u Leniti, ka 'oku taau ke faha'ita'u pe 'a e Pekia 'iate ia pe. "Ofa 'e fakaha 'e hai! 'Ofa ka koha 'ofa e! 'Ikai fe'un ga pe mo ia 'a e 'Univeesi fulipe."

#### 5.6 Toetu'u:

Ko e faha'ita'u 'o e toetu'u koe 'aho 'e nimangofulu (50). Kamata mei he 'aho toetu'u ki he 'aho 'o e Penitekosi. 'Oku fakamamafa he toetu'u mo e ha'ele hake 'a e 'Eiki, pea moe me'a'ofa 'o e Laumalie Ma'oni'oni. Ko e hingoa faka-ono'aho faka-Kalisitiane 'o e faha'ita'uni ko e *Pasch* mei he lea faka-Hepelu ko e *pesah*<sup>99</sup> ko hono 'uhinga ko e pasova pe lākai (Passover).

<sup>95</sup> Ibid., 295

<sup>96</sup> Ibid., 291

<sup>97</sup> Ibid., 320

<sup>98</sup> Ibid.

<sup>99</sup> Ibid., 368.

‘Oku ‘aho ‘e fangofulu (40) mei he ‘aho toetu’u ki he ‘aho Tu’apulelulu ‘o e Ha’ele hake pea ‘aho leva ‘e 10 mei he ‘aho ‘o e ha’ele hake ki he ‘aho ‘o e Penitekosi.

### 5.7 Penitekosi:

‘Oku tau fakamamafa’i e ‘aho, ko e ‘aho ‘o e hifo ‘a e Laumalie Ma’oni’oni. Ko e ‘uhinga ‘o e Penitekosi ko e nimangofulu (50). Hili e ‘aho Penitekosi ‘oku ‘iai ‘a e faha’ita’u ordinary time pe Kingdom Tide<sup>100</sup>, ‘a ia ‘oku kamata ia he ‘aho ‘osi ‘a e ‘aho Penitekosi ‘o ‘osi ki he ‘aho kimu’a he ‘uluaki Sapate ‘o e ‘Etiveni. ‘Oku meimei fa’a uike ‘e 23 ki he 28, ‘e tefito ‘i he ‘aho ‘o e Toetu’u. ‘Oku fakamamafa’i ma’u pe ‘a e Sapate ‘o e **TOLU-TAHA’I-‘OTUA**, hili ange pe ‘a e Sapate ‘o e Penitekosi. Pea Sapate faka’osi ma’u ‘aki ai pe ‘a e faha’ita’u ‘o e Penitekosi ‘aki ‘a e Sapate ‘o e **Pule ‘a Kalaisi/Tu’i ‘a Kalaisi**.

- 6 Fakamolemole, ‘i ha to nounou ‘i ha tafa’aki pe, ‘oku ou lave’i pe ‘e pehē, he ko ‘etau kamakamata. ‘Oku ou tui ‘e fakalakalaka ange ‘i he kaha’u.
- 7 ‘Oku ou fokotu’u atu ke fai e Ako Tapu he Efiafi Tusite ‘o e uike ‘uluaki mo e uike tolu ‘o e Mahina taki taha. Ka ko e me’a pe ia ‘a e Siasi Faka-kolo ke tu’utu’uni ha taimi ‘o fakatatau ki he faingamalie ‘a e kakai ke fai ‘a e polokalama ‘i he feitu’u taki taha.
- 8 SDG.

### TOHI MAHINA, 2012.

SANUALI							FEPUELI						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To
1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29			
MA’ASI							‘EPELELI						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To
				1	2	3	1	2	3	4	5	6	7
4	5	6	7	8	9	10	8	9	10	11	12	13	14
11	12	13	14	15	16	17	15	16	17	18	19	20	21
18	19	20	21	22	23	24	22	23	24	25	26	27	28
25	26	27	28	29	30	31	29	30					
ME							SIUNE						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To
		1	2	3	4	5						1	2
6	7	8	9	10	11	12	3	4	5	6	7	8	9
13	14	15	16	17	18	19	10	11	12	13	14	15	16
20	21	22	23	24	25	26	17	18	19	20	21	22	23
27	28	29	30	31			24	25	26	27	28	29	30
SIULAI							‘AOKOSI						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To

<sup>100</sup> Ibid., 409

1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30	31	
SEPITEMA							'OKATOPA						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To
30						1		1	2	3	4	5	6
2	3	4	5	6	7	8	7	8	9	10	11	12	13
9	10	11	12	13	14	15	14	15	16	17	18	19	20
16	17	18	19	20	21	22	21	22	23	24	25	26	27
23	24	25	26	27	28	29	28	29	30	31			
NOVEMA							TISEMA						
S	M	Tu	P	Tp	F	To	S	M	Tu	P	Tp	F	To
				1	2	3	30	31					1
	5	6	7	8	9	10	2	3	4	5	6	7	8
11	12	13	14	15	16	17	9	10	11	12	13	14	15
18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30		23	24	25	26	27	28	29

Sanuali 1 & 2 'aho 'uluaki 'o e ta'u mo e 'aho ke observe ai.

Sanuali 6 'aho 'Epifani 'o e 'Eiki. (**Epiphany of the Lord**)

Sanuali 15 Sapate Ako<sup>1</sup> (Sapate 3 'o Sanuali)

Sanuali 16 'aho 'o Martin Luther King

Fepueli 14 'aho 'o e Valenitane

Fepueli 19 'aho 'o e Ha Fakakehe 'ae 'Eiki (**Transfiguration**)

Fepueli 20 'aho 'o e kau Palesiteni (Presidents' Day)

Fepueli 22 Pulelulu Fakaefuefu (**Ash Wednesday**)

'Epeleli 1 Sapate **Paame & Pasion**

'Epeleli 2-4 **Uike Tapu**

'Epeleli 5 Tu'apulelulu Maundy (**Maundy Thursday**)

'Epeleli 6 **Falaite Lelei**

'Epeleli 8 Sapate Toetu'u (**Easter Sunday**)

Me 6 Sapate **Faka-Me** 'a e Fanau

Me 13 **Sapate Fa'ee**

Me 17 Tu'apulelulu **Ha'ele Hake**

Me 20 Sapate **Tamai**<sup>Tonga</sup> (Tapuni e Uike Famili)

Me 27 Sapate 'o e **Penitekosi**

Me 28 Memorial Day

Siune 3 Sapate 'o e Tolu-Taha'i-'Otua (**Trinity Sunday**)

Siune 17 Sapate **Tamai**<sup>Amelika ni</sup> ('Amelika ni)

'Aokosi 19 Sapate Ako<sup>2</sup> (Sapate 3 'o 'Aokosi)

Sepitema 16 Sapate Fakamamafa 'o e **Tohi Tapu** (Sapate 3 'o Sep.)

'Okatopa 21 Sapate 'o e Potungaue Talavou, **Fakamamafa**'i 'o e kovi 'o e Faito'o **Kona Tapu, etc.** (Sapate 3 'o 'Okatopa.)

'Okatopa 31 Halloween

Novema 1 All saints day

Novema 4 Sapate 'o e kau Sangato (Saints)

Novema 22 Thanksgiving

Tisema 25 Kilisimasi

### **NGAAHI KAVEINGA KI HE UIKE LOTU, 2012**

<b>'AHO</b>	<b>TAIMI</b>	<b>KAVEINGA</b>
Monite 01-02-2012	Pongipongi	<b>Tau fakalangilangi'i e 'Otua, he 'oku taau mo Ia.</b> Huluhulu: Loma 11:33-36
	Efiafi	<b>Tau fakamālō'ia mo fakafeta'ia e 'Otua, he 'oku tolonga 'o ta'engata 'ene 'alo'ofa.</b> Huluhulu: Saame 118:1-4, 27-29
Tusite 01-03-2012	Pongipongi	<b>Tau kamata fo'ou hotau ta'u mo Sisu.</b> Huluhulu: Fakaha 1:8, Fakaha 21:1-6
	Efiafi	<b>Tau fononga mo Sisu mei he kamata'anga 'o e ta'u ki hono ngata'anga 'o e ta'u, kane fai hotau tāpuekina.</b> Huluhulu: Teutalonome 11:11-15
Pulelulu 01-04-2012	Pongipongi	<b>Ke hā'elea mo fakafonu 'e he Laumālie Mā'oni'oni e kau taki 'o e ngaahi pule'anga kotoa pe mo e kakai kotoa pe.</b> Huluhulu: Sione 2:29-34
	Efiafi	<b>Ke hā'elea mo fakafonu 'e he Laumālie Mā'oni'oni e kau takilotu kotoa pe. Pea ke fakaivia mo fakafonu kelesi e kau Faifekau 'o e Siasi Uēsiliaana Tau'atāina Tonga-'Amelika (SUTTA)</b> Huluhulu: Sione 14:15-21
Tu'apulelulu 01-05-2012	Pongipongi	<b>Tau fakatomala, pea vete 'etau ngaahi angahala pea AFE MEI HE KOVI</b> Huluhulu: 1 Sione 1:9-10, 'Isikeli 18:21-32
	Efiafi	<b>Tau hūfia ke 'Oua te tau fiu 'i he FAI LELEI</b> Huluhulu: 2 Tesalonaika 3:11-14
Falaite 01-06-2012	Pongipongi	<b>Ke toka 'iatekitautolu 'Ene hōifua, 'Ene nonga, mo 'Ene melino. Pea ke FAI HONO FINANGALO.</b> Huluhulu: Nomipa 6:23-27, Filipai 4:7, Matiu 6:10
	Efiafi	<b>Tau kau ke fakamālō'ia mo fakafeta'ia 'a e Tamai, 'Alo, mo Laumālie Mā'oni'oni.</b> Huluhulu: Saame 150, 2 Kolinito 13:13

### **SANUALI, 2012**

<b>'Aho</b>	<b>Taim i</b>	<b>Him i</b>	<b>'Ulu'i talanoa pe Kaveinga Lotu.</b>	<b>Potu Folofola</b>
Sapate	P&E	376	'Uluaki Sapate 'o e	Koheleti 3:1-13

01/01/12 Epiphany of the Lord. Fakaha 'a KALAISI 'i he'etau mo'ui.			ta'u Malanga & Sākalameni- 'Ohomohe Fakanofa 'o e kau ma'u lakanga 'o e ta'u. Taliui faka-famili Lanu: Hinehina	Saame 8 Fakaha 21:1-6a Matiu 2:1-12
<b>KAMATA 'O E UIKE LOTU.</b> ( <i>Vakai ki he ngaahi kaveinga 'oku ha atu 'i 'olunga</i> )				
Ko'etau lau Folofola 'i he Uike Lotu, kataki 'o lau 'a e Siupilate, Titiume, mo e Litani 'i he Tohi Himi. Lau mo e ngaahi kaveinga 'o e 'aho taki taha pea mo hono Folofola Huluhulu pea ke lotua 'a e tokotaha fai lotu 'o e 'aho takitaha 'aki 'a e kupu'i lotu koeni, 'E Tamai ke langilangi'ia 'a e 'Afiona 'ia ( <i>hingo 'o e tokotaha fai lotu</i> ), Laumālie Mā'oni'oni hā'ele mai 'o tataki 'ia ( <i>hingo 'o e tokotaha fai lotu</i> ), Ke fai ho finangalo Sisu 'ia ( <i>hingo 'o e tokotaha fai lotu</i> ) 'i ho huafa, 'Emeni.!				
Ko'etau ngaahi kaveinga 'o e Uike lotu 'oku mei he fakakaukau 'o 'etau tefito'i tui 'o e TOLU-TAHA'I-OTUA mo 'etau akonaki fakaUēsiliaa ko e AFE MEI HE KOVI, FAI LELEI, FAI KI HE FINANGALO 'O E 'OTUA, pea mo e tefito'i konga lalahi 'e 5 'o 'etau lotu. Fakalangilangi ( <i>praise</i> ), Vete ( <i>confess</i> ), Fakafeta'i/Fakamālō ( <i>thanksgiving</i> ), Kole ( <i>ask</i> ), Tukupa/Foaki ( <i>dedicate</i> ). Note: 'Oku 'ikai ko ha lao 'o e lotu, hangee koia 'oku ha atu 'i 'olunga.				
Tokonaki 01/07/12	P	377	Fakatokanga 'o e taki popula & Siaa uaine	Selemaia 13:12-27
	E	378	Sisu 'ia Pailato mo Helota	Luke 22:66-23:25
Sapate 01/08/12	P&E	379	Sapate 'uluaki hili e 'Epifani Malanga Papitaiso 'o e 'Eiki Lanu: lanu mata	Senesi 1:1-5 Saame 29 Ngaue 19:1-7 Ma'ake 1:4-11
Monite 01/09/12	P	380	La'ala'ā, Honge, mo e Heleta	Selemaia 14:1-15:21
	E	381	Sisu, ko hono Kalusefai	Luke 23:26-43
Tusite 01/10/12	P	382	'Aho kovi	Selemaia 16:1-17:18
	E	383	Enginaki 'i he fai 'o e hu	1Timote 2:1-15
Pulelulu 01/11/12	P&E	384	Malanga 'Aukai	
Tu'apulelulu 01/12/12	P	385	Sapate, ke tauhi ke tapu	Selemaia 17:19-27
	E	386	Sisu, mo 'ene pekia	Luke 23:44-49
Falaite 01/13/12	P&E	387	Kaveinga Lotu: Tau tui ki he papitaiso, 'o papitaiso kitautolu mo	Ngaue 19:1-7

			'etau fanau, kapau 'oku te'eki ai ke tau papitaiso. Na'e tu'utu'uni pehē, 'e hotau 'Eiki.	
Tokonaki 01/14/12	P	388	'I he fale 'o e Tufunga ipu 'umea	Selemaia 18:1-19:15
	E	389	Sisu, ko hono telio	Luke 23:50-56
<b>Sapate 01/15/12 Sapate Ako</b>	P&E	390	<b>Sapate ua hili e 'Epifani. Malanga Lanu: lanu mata</b>	<b>1Samiuela 3:1-10 (11-20) Saame 139:1-6, 13-18 1Kolinito 6:12-20 Sione 1:43-51</b>
Monite 01/16/12 <b>Martin Luther King, Jr Day</b>	P	391	Selemaia mo Pasua	Selemaia 20:1-6
	E	392	Sisu, ko'ene toetu'u	Luke 24:1-12
Tusite 01/17/12	P	393	Selemaia, ko'ene launga	Selemaia 20:7-18
	E	394	Ko e Hala ki 'Emeasi	Luke 24:13-35
<b>Pulelulu 01/18/12</b>	P&E	395	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 01/19/12	P	396	Faka'ikai'i 'e he 'Otua 'a e kole 'a Setekaia.	Selemaia 21:1-14
	E	397	Sisu, ko 'ene ha ki he kau Tisaipale.	Luke 24:36-49
Falaite 01/20/12	P&E	398	<b>Kaveinga Lotu:</b> Ke tau fakaongoongo lelei 'a e 'Otua 'i he 'etau me'a fakasino. He koho tau sino ko e kupu 'o Kalaisi mo e temipale 'o e 'afio 'a e Laumalie Ma'oni'oni.	1Kolinito 6:12-20
Tokonaki 01/21/12	P	399	Ko e fakamaau 'o e ngaahi tu'i kovi.	Selemaia 22:1-30
	E	400	Ha'ele hake 'a Sisu	Luke 24:50-53
<b>Sapate 01/22/12</b>	P&E	401	<b>Sapate tolu hili e 'Epifani Malanga Lanu: lanu mata</b>	<b>Siona 3:1-5, 10 Saame 62:5-12 1Kolinito 7:29-31 Ma'ake 1:14-20</b>
Monite 01/23/12	P	402	Ko e huli/va'a mā'oni'oni	Selemaia 13:1-8

	E	403	Hoko 'a FOLOFOLA 'o kakano	Sione 1:1-18
Tusite 01/24/12	P	404	Kau Palōfita loi.	Selemaia 23:9-32
	E	405	Sione Papitaiso, ko'ene fakafisinga koia 'a e Kalaisi.	Sione 1:19-28
<b>Pulelulu 01/25/12</b>	P&E	406	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 01/26/12	P	407	Ongo kato fiki	Selemaia 24:1-10
	E	408	Sisu, ko e Lami 'a e 'Otua	Sione 1:29-34
<b>Falaite 01/27/12</b>	P&E	409	<b>Kaveinga Lotu:</b> 'Oku liliungofua 'a e maama koeni. Mo'ui ke taau mo e maama 'oku ta'eliliu, ko e pule'anga 'o e 'Otua.	1Kolinito 7:29-31
Tokonaki 01/28/12	P	410	Ngaue popula he ta'u 'e fitungofulu	Selemaia 25:1-14
	E	411	Sisu, ko'ene 'uluaki Tisaipale	Sione 1:35-42
<b>Sapate 01/29/12</b>	P & E	412	<b>Sapate 4 hili 'o e 'Epifani Malanga Lanu: lanu mata</b>	<b>Teutalonome 18:15-20 Saame 111 1Kolinito 8:1-13 Ma'ake 1:21-28</b>
Monite 01/30/12	P	413	Ipu 'o e houhau 'a e 'Otua	Selemaia 25:15-38
	E	414	Filipe mo Nataniela mo hono ui 'e Sisu	Sione 1:43-51
Tusite 01/31/12	P	415	Selemaia, ko'ene fehangahangai mo e mate	Selemaia 26:1-24
	E	416	Sisu mo e liliu 'o e vai ke uaine	Sione 2:1-11
<b>FEPUELI, 2012</b>				
<b>'Aho</b>	<b>Taim i</b>	<b>Him i</b>	<b>'Ulu'i talanoa pe Kaveinga Lotu.</b>	<b>Potu Folofola</b>
<b>Pulelulu 02/01/12</b>	P&E	417	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 02/02/12	P	418	Siuta ke ngaue kia Nepukanesa	Selemaia 27:1-22
	E	419	Nikotimasi, ko hono ako'i 'e Sisu.	Sione 3:1-21
<b>Falaite</b>	P&E	420	<b>Kaveinga Lotu: Ke tau</b>	<b>1Kolinito 8:1-13</b>

<b>02/03/12</b>			mo'ui 'ofa, he ko e me'a langa hake. Tau 'ofa ki he 'Otua, kae 'iloa kitautolu 'ehe 'Otua pea pou pou 'a e vaivai fakalaumalie.	
Tokonaki 02/04/12	P	421	'Ananaia, ko e palofita loi	Selemaia 28:1-17
	E	422	Sione Papitaiso mo 'ene fakamo'oni kia Sisu	Sione 3:22-36
<b>Sapate 02/05/12</b>	P&E	423	<b>Sapate 5 hili e 'Epifani Malanga Lanu: lanu mata Po Lotu 'Aho</b>	<b>'Aisea 40:21-31 Saame 147:1-11,20c 1Kolinito 9:16-23 Ma'ake 1:29-39</b>
Monite 02/06/12	P	424	Tohi ki he kau fakahē	Selemaia 29:1-23
	E	425	Fefine Samelia mo 'ene talanoa kia Sisu	Sione 4:1-38
Tusite 02/07/12	P	426	Fekau kia Semaia	Selemaia 29:24-32
	E	427	Tui e kau Samelia tokolahi	Sione 4:39-42
<b>Pulelulu 02/08/12</b>	P&E	428	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 02/09/12	P	429	Fakafoki e popula 'o 'Isileli	Selemaia 30:1-31:40
	E	430	Sisu, ko'ene fakamo'ui e foha 'o e 'Ofisa	Sione 4:43-54
<b>Falaite 02/10/12</b>	P&E	431	<b>Kaveinga Lotu: Ke tau malanga'aki 'a e Kosipeli ki he kakai kotoa pe, koe'uhi ke 'inasi ai mo e kakai kehe 'i he lelei 'oku tau ma'u.</b>	<b>1Kolinito 9:16-23</b>
Tokonaki 02/11/12	P	432	Selemaia, ko 'ene fakatau kongavao/kelekele.	Selemaia 32:1-44
	E	433	Lepa Peteseta, ko e fakamo'ui mahaki	Sione 5:1-15
<b>Sapate 02/12/12</b>	P&E	434	<b>Sapate 6 hili e 'Epifani Malanga Lanu: lanu mata</b>	<b>2Tu'i 5:1-14 Saame 30 1Kolinito 9:24-27 Ma'ake 1:40-45</b>



Monite 02/13/12	P	435	Palomesi 'o e fakafoki e popula 'o 'Isileli.	Selemaia 33:1-26
	E	436	Mo'ui 'i he 'Alo	Sione 5:16-30
Tusite 02/14/12 <b>Valentine's Day</b>	P	437	Fakatokanga kia Setekaia	Selemaia 34:1-7
	E	438	Ngaahi fakamo'oni kau kia Sisu	Sione 5:31-47
<b>Pulelulu 02/15/12</b>	P&E	439	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 02/16/12	P	440	Fakatau'ataaina'i e kau popula.	Selemaia 34:8-22
	E	441	Fafanga e toko 5000	Sione 6:1-15
<b>Falaite 02/17/12</b>	P&E	442	<b>Kaveinga Lotu:</b> Tau hufia 'etau fakapuepue ki he Pule'anga 'o e 'Otua ke ma'u ha pale 'oku 'ikai mae.	<b>1Kolinito 9:24-27</b>
Tokonaki 02/18/12	P	443	Ha'a Lekapi	Selemaia 35:1-19
	E	444	Sisu, ko'ene ha'ele he fukahi vai	Sione 6:16-24
<b>Sapate 02/19/12 Ha Fakakehe Transfigura tion</b>	P&E	445	<b>Sapate faka'osi hili e 'Epifani. Malanga Lanu:Mata</b>	<b>2Tu'i2:1-12 Saame 50:1-6 2Kolinito4:3-6 Ma'ake 9:2-9</b>
Monite 02/20/12	P	446	Sihoiakimi, ko'ene tutu 'a e takainga tohi 'a Selemaia	Selemaia 36:1-32
	E	447	Sisu, ko e ma 'o e mo'ui	Sione 6:25-69
Tusite 02/21/12	P	448	Selemaia, ko'ene 'I Pilisone	Selemaia 37:1-21
	E	449	Kau Tisaipale ne nau li'aki 'a Sisu	Sione 6: 60-71
<b>Pulelulu 02/22/12 Pulelulu</b>	P&E	450	<b>Malanga&amp; 'Aukai</b>	<b>Sioeli 2:1-2, 12-17 Saame 51:1-17 2Kolinito 5:20b-6:10</b>

<b>Fakaefuefu</b>				<b>Matiu 6:1-6, 16-21</b>
Tu'apulelulu 02/23/12	P	451	Selemaia, ko hono li ki he lepa	Selemaia 38:1-13
	E	452	Sisu mo e katoanga 'o e tapanekale	Sione 7:1-13
<b>Falaite 02/24/12</b>	P&E	453	<b>Kaveinga lotu:</b> Fakalelei mo e 'Otua, pea ki'i fakamamahi'i ho sino 'i he tukuā ha ki'i angakovi 'e taha pe ua pe lahi ange, ko e fakamanatu ia 'o e fa'ahita'u Leniti ni.	<b>2Kolinito5:20b-21</b>
Tokonaki 02/25/12	P	454	Selemaia, ko hono toe fehu'ia 'e Setekaia	Selemaia 38:14-28
	E	455	Sisu, ko'ene faiako he katoanga	Sione 7:25-44
<b>02/26/12</b>	<b>P&amp;E</b>	<b>456</b>	<b>Sapate 1 'oe Leniti Malanga Lanu:Vaiioleti</b>	<b>Senesi 9:8-17 Saame 25:1-10 1Pita 3:18-22 Ma'ake 1:9-15</b>
Monite 02/27/12	P	457	To 'a Selusalema	Selemaia 39:1-18
	E	458	Sisu 'a e Kalaisi	Sione 7:25-44
Tusite 02/28/12	P	459	Selemaia, ko hono tukuange	Selemaia 40:1-6
	E	460	Ko e ta'teui 'a e kau taki Siu	Sione 7:45-8:11
<b>Pulelulu 02/29/12</b>	P&E	461	<b>Malanga &amp; 'Aukai</b>	<b>Fili 'i he lesoni mei he Fuakava Motu'a tukukehe e Saame, pe ko e Kosipeli 'o malanga ai.</b>
<b>MA'ASI, 2012</b>				
<b>'Aho</b>	<b>Taim i</b>	<b>Him i</b>	<b>'Ulu'i talanoa pe Kaveinga Lotu.</b>	<b>Potu Folofola</b>
Tu'apulelulu 03/01/12	P	462	Ketalaia, ko hono faka-poongi	Selemaia 40:7-41:15
	E	463	Sisu, ko e pau 'ene fakamo'oni	Sione 8:12-30
<b>Falaite 03/02/12</b>	P&E	464	<b>Kaveinga lotu:</b> Ke tau ma'u ha konisenisi 'ata'ataa 'o fekumi 'aki ki he 'Otua.	<b>1Pita 3:18-22</b>
Tokonaki 03/03/12	P	465	Hola ki 'Isipite	Selemaia 41:16-43:13

	E	466	Ko e fanau 'a 'Epalahame	Sione 8:31-41
<b>Sapate 03/04/12</b>	P&E	467	<b>Sapate ua 'o e Leniti Lanu:Lanu vaiioleti Malanga Po Lotu 'Aho</b>	<b>Senesi 17:1-7, 15-16 Saame 22:23-31 Loma 4:13-25 Ma'ake 8:31-38</b>
Monite 03/05/12	P	468	Fu'u kovi koe'uhi koe tauhi 'aitoli.	Selemaia 44:1-30
	E	469	Ko e fanau 'a e tevolo	Sione 8:42-47
Tusite 03/06/12	P	470	Ko e fekau kia Paluki	Selemaia 45:1-5
	E	471	Ko e taukave 'a Sisu kiate Ia	Sione 8:48-59
<b>Pulelulu 03/07/12</b>	P&E	472	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 03/08/12	P	473	Ko e fekau 'o kau ki 'Isipite	Selemaia 46:1-28
	E	474	Sisu, ko'ene faka'aaki e tangata ne fa'ele'i kui.	Sione 9:1-12
<b>Falaite 03/09/12</b>	P&E	475	<b>Kaveinga:</b> Ko e tala'ofa na' e 'ikai fou mai koe'uhi ko e lao, ka ko e ma'oni'oni tu'unga he tui ki he 'Otua.	<b>Loma 4:13-25</b>
Tokonaki 03/10/12	P	476	Ko e fekau 'o kau ki he kau Filisitua	Selemaia 47:1-7
	E	477	Fehu'ia 'e he kau Falesi 'a e faka'aaki 'o e tangata kui.	Sione 9:13-34
<b>Sapate 03/11/12 Sapate Fakaha kakai</b>	P&E	478	<b>Sapate tolu 'oe Leniti Lanu:lanu vaiioleti Malanga</b>	<b>'Ekisotosi 20:1-17 Saame 19 1Kolinito 1:18-25 Sione 2:13-22</b>
Monite 03/12/12	P	479	Ko e fekau 'o kau ki Moape	Selemaia 48:1-47
	E	480	Ko e kui faka-laumalie	Sione 9:35-41
Tusite 03/13/12	P	481	Ko e fekau 'o kau ki ha'a 'Amoni	Selemaia 49:1-6
	E	482	Ko e tauhi mo'ene fanga sipi	Sione 10:1-21
<b>Pulelulu 03/14/12</b>	P&E	483	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu	P	484	Ko e fekau 'o kau ki	Selemaia 49:7-22

03/15/12			'Itomi	
	E	485	Ko e ta'etui 'a e kakai Siu	Sione 10:22-42
<b>Falaite 03/16/12</b>	P&E	486	<b>Kaveinga lotu:</b> Ke tau tui mo malanga 'aki 'a e tokateline 'o e Kolosi.	<b>1Kolinito 1:18-25</b>
Tokonaki 03/17/12	P	487	Ko e fekau 'o kau ki Tamasikusi	Selemaia 49:23-27
	E	488	Lasalosi, ko 'ene pekia	Sione 11:1-16
<b>Sapate 03/18/12 Sapate Kuata</b>	P&E	489	<b>Sapate fa 'o e Leniti Malanga Lanu:lanu vaioleti</b>	<b>Nomipa 21:4-9 Saame 107:1-3,17-22 'Efeso 2:1-10 Sione 3:14-21</b>
Monite 03/19/12	P	490	Ko e fekau 'o kau ki Keta mo Hasoa	Selemaia 49:28-39
	E	491	Sisu, ko'ene fakanongononga e ongo tuofafine 'o Lasalosi.	Sione 11:17-37
Tusite 03/20/12	P	492	Ko e fekau 'o kau ki Papilone	Selemaia 50:1-46
	E	493	Lasalosi, ko e fokotu'u 'e Sisu mei he pekia.	Sione 11:38-44
<b>Pulelulu 03/21/12</b>	P&E	494	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 03/22/12	P	495	Ko e fekau 'o kau ki Papilone. (con't)	Selemaia 51:1-64
	E	496	Ko e fa'ufa'u ke fakapoongi 'o Sisu	Sione 11:45-57
<b>Falaite 03/23/12 Fakataha teu fakavahefon ua Fai ki Palo Alto.</b>	P&E	497	<b>Kaveinga lotu:</b> Ko e kelesi pe 'oku tau mo'ui ai, 'oku 'ikai ko ha'atau ngaue, telia na'a tau polepole.	<b>'Efeso 2:1-10</b>
Tokonaki 03/24/12	P	498	Ko e to 'a Selusalema	Selemaia 52:1-30
	E	499	Sisu, ko hono takai lolo 'i Petani.	Sione 12:1-11
<b>Sapate 03/25/12</b>	P&E	500	<b>Sapate nima 'oe Leniti Malanga</b>	<b>Selemaia 31:31-34 Saame 51:1-12 Hepelu 5:5-10</b>

			<b>Lanu:lanu vaioleti</b>	<b>Sione 12:20-33</b>
Monite 03/26/12	P	501	Sihoiakini, ko hono tukuange	Selemaia 52:31-34
	E	502	Sisu, ko 'ene ha'ele fakatu'i.	Sione 12:12-19
Tusite 03/27/12	P	503	Tangilaulau 'a Selemaia	Vahe 1
	E	504	Sisu, ko 'ene kikite'i 'ene pekia	Sione 12:20-36
<b>Pulelulu 03/28/12</b>	P&E	505	<b>Malanga &amp; 'Aukai</b>	
Tu'apulelulu 03/29/12	P	506	Tangilaulau 'a Selemaia	Vahe 2
	E	507	Kei hoko atu pe e ta'etui 'a e kakai Siu.	Sione 12:37-50
<b>Falaite 03/30/12</b>	P&E	508	<b>Kaveinga lotu:</b> Ke tau talangofua 'o hangee ko Sisu Kalaisi, kae hakeaki'i kitautolu 'e he 'Otua.	<b>Hepelu 5:5-10</b>
Tokonaki 03/31/12	P	509	Tangilaulau 'a Selemaia	Vahe 3
	E	510	Sisu, ko'ene fufulu e va'e 'o 'ene kau ako.	Sione 13:1-17

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6. Ko e ngaahi miniti 'o e ngaahi fakataha fakavahefonua 'a e Siasi Uesiliana

Tau'ataina Tonga-'Amelika

'OIAU 'ENE KILUKILUA 'A E KOLOA MO E POTO MO E 'ILOME'A 'A E  
'OTUA!...SEUKE, 'OKU TEFITO KI HE 'ENE 'AFIO, PEA FOU 'I HE'ENE 'AFIO, PEA IKU KI  
HE'ENE 'AFIO, 'A E ME'A FULIPE. KE 'O 'ENE 'AFIO 'A E KOLOLIA 'O LAUIKUONGA! 'EMENI.  
(Loma 11:33,36)

### Appendix C Translation of New Testament Headings

'Ulu'i Talanoa	Potu Tohi	Story
'A'ahi 'a e kau Maki	Matiu 2:1-12	The Visit of the Magi
'Aahi 'a Mele kia 'Ilisapesi	Luke 1:39-45	Mary Visits Elizabeth
'Ahi'ahi'i 'o Sisu	Luke 4:1-13	Temptation of Jesus
'Ahi'ahi'i 'o Sisu	Matiu 4:1-11	Temptation of Jesus
'Aho 'oe 'Eiki	2Pita 3:1-18	Day of the Lord
'Aho mo e houa 'oku 'ikai 'ilo 'e ha taha	Ma'ake 13:32-37	Day and Hour Unknown
'Aho mo e houa 'oku 'ikai 'ilo ha taha kiai	Matiu 24:36-54	Day and Hour Unknown
'Aikoniume	Ngaue 14:1-7	Iconium
Akonaki loi mo 'enau akonaki faka'auha	2Pita 2:1-22	False Teachers and Their Destructions
Akonekina 'e he 'Otua hono ngaahi foha	Hepelu 12:1-13	God Disciplines His Sons
'Alo 'o hai 'a e Kalaisi	Ma'ake 12:35-40	Whose Son is the Christ?
'Alo'i 'o Sisu	Luke 2:1-7	Birth of Jesus
'Alo'i 'o Sisu Kalaisi	Matiu 1:18-25	The Birth of Jesus Christ
'Ananaia mo Safaila	Ngaue 5:1-11	Ananias and Sapphira
Angahala mo e mala 'o e kau tangata faka'otua mate	Siutasi 1-16	The sin and Doom of Godless Men
Angahala, Tui, mo e fatongia	Luke 17:1-10	Sin. faith, duty
'Angelo e 7 mo e mahaki faka'auha 'e 7	Fakaha 15:1-8	Seven Angels with Seven Plagues
'Angelo mo e ki'i takainga tohi	Fakaha 10:1-11	The Angel and the Little Scroll
'Aniteoke, ko e Siasi	Ngaue 11:19-30	The Church in Antioch
'Aukai mo e koloa 'i hevani	Matiu 6:16-24	Fastings & Treasures in Heaven
'Aukai, fakamo'ui 'o e pipiki,ui 'o Matiu	Matiu 9:1-17	Matthew Calling. Heals. Fasting
'Aukai, ko hono faka'eke'eke kia Sisu	Luke 5:33-39	Jesus Questioned About Fasting
'Eiki 'o e Sapate	Luke 6:1-11	Lord of the Sabbath
Eiki 'o e Sapate	Matiu 12:1-14	Lord of the Sabbath
'Eiki 'o e Sapate	Ma'ake 2:23-3:6	Lord of the Sabbath
'Eke'i 'o e tu'unga mo e mafai 'o Sisu	Ma'ake 11:27-33	The Authority of Jesus Questioned
'Eneasi mo Toakase (Tapaita)	Ngaue 9:32-43	Aeneas and Dorcas

Enginaki Faka'osi	Hepelu 13:1-25	Concluding Exhortations
Enginaki 'i he fai 'o e hu	1Timote 2:1-15	Instructions on Worship
Enginaki ki he kau uitou, mātu'a, mo e kau popula	1Timote5:1-6:2	Advice About Widows, Elders & Slaves
Enginaki kia Timote	1Timote 4:1-16	Instructions to Timothy
Fa'a kataki 'i he mamahi	Semisi 5:7-12	Patience in Suffering
Fa'ahinga poto 'e ua	Semisi 3:13-18	Two Kinds of Wisdom
Fa'ifa'itaki ki he angafakatokilalo 'a Kalaisi	Filipai 2:1-11	Imitating Christ's Humility
Fa'ufa'u ke fakapoongi 'a Sisu	Sione 11:45-57	The Plot to Kill Jesus
Fa'ee 'a Sisu mo e fanga tokoua & Faka'ilonga 'o Siona	Matiu 12:38-50	Jonah's Sign & Jesus' Mohter
Fafanga 'e Sisu 'a e toko 4000	Ma'ake 8:1-13	Jesus Feeds the 4000
Fafanga 'e Sisu 'a e toko 5000	Ma'ake 6:30-44	Jesus Feeds the 5000
Fafanga 'e Sisu e toko 5000	Luke 9:10-17	Jesus Feeds the 5000
Fafanga 'o e toko 5000 'e Sisu	Sione 6:1-15	Jesus Feeds the 5000
Fafanga 'e Sisu e toko 4000	Matiu 15:29-39	Jesus Feeds the 4000
Fafanga 'e Sisu e toko 5000	Matiu 14:13-21	Jesus Feeds the 5000
Fai 'a e me'a 'oku lelei	Taitusi 3:1-11	Doing What is Good
Fai lelei ki he tokotaha kotoa pe	Kaletia 6:1-10	Doing Good to All
Fai maau 'o e lotu hu	1Kolinito 14:26-40	Orderly Worship
Faifekau	3Sione 1:1-13	The Elder
Faifekau	2Sione1:1-13	The Elder
Faingata'a'ia mo e 'ahi'ahi	Semisi 1:1-18	Trials and Temptations
Faka-'Otua mate 'i he kuonga fakamui.	2Timote3:1-9	Godlessness in the last days
Faka'aaki 'o Patimiosi	Ma'ake 10:46-52	Blind Bartimaeus Receives his Sight
Faka'ilonga 'o Siona	Luke 11:29-32	Sign of Jonah
Fakafeta'i mo e lotu	Filimone 1:1-7	Thanksgiving and Prayer
Fakafisinga 'e Pita 'a Sisu	Matiu 26:69-75	Peter Disowns Jesus
Fakaha 'e Sisu 'e fakafisinga'i & Ketisemani	Matiu 26:36-46	Gethsemane and Peter's Denial
Fakahaa'i 'o Kalaisi 'e Pita	Matiu 16:13-20	Peter's Confession of Christ
Fakaha-ko e talateu	Fakaha 1:1-3	Prologue
Faka'ilo 'i he kakai tui	1Kolinito 6:1-11	Lawsuits Among Believers
Fakakakato 'o e lao	Matiu 5:17-20	The Fulfillment of the Law
Fakalangilangi'i e 'Otua koe'uhi koha 'Amanaki Mo'ui.	1Pita1:1-12	Praise to God for a Living Hope
Fakalotolahi ke tui falala	2Timote1:1-2:13	Encouragement to be Faithful
Fakalotolahi'i 'o e fie foaki	2Kolinito 8:1-15	Generosity Encouraged

Fakamaau totonu 'a e 'Otua	Loma 2:1-16	God's Righteous Judgment
Fakamaau'i 'o e kakai kehe	Luke 6:37-42	Judging Others
Fakamaau'i 'o e mate	Fakaha 20:11-15	The Dead are Judged
Fakamaau'i 'o e kakai kehe & kole, kumi, tukituki	Matiu 7:1-12	Judging Others, Ask, Seek, Knock
Fakamālō ki he ngaahi me'a'ofa	Filipai 4:10-20	Thanks for Their Gifts
Fakamalo mo e lotu	'Efeso 1:15-23	Thanksgiving and Prayer
Fakamatala'i 'o e uite mo e tea	Matiu 13:36-43	The Parable of the Weeds Explained
Fakamavae	Ngaue 15:30-35	Farewell
Fakamo'ui 'i he Sapate 'a e fefine mahaki	Luke 13:10-17	A Crippled Woman Healed on the Sabbath
Fakamo'ui 'o e kau kilia 'e toko hongofulu	Luke 17:11-19	Ten Healed of Leprosy
Fakamo'ui 'o e tamasi'i mo 'e fa'ahi kehe fakanoa	Ma'ake 9:14-32	The Healing of a Boy with an Evil Spirit
Fakamo'ui 'o e tamasi'i mo e laumalie 'uli	Luke 9:37-45	The Healing of a Boy with an Evil Spirit
Fakamo'ui 'o e tangata kui 'o Petesaita	Ma'ake 8:22-26	Healing of a Blind Man at Bethsaida
Fakamo'ui 'o e tangata tuli mo le'ovale.	Ma'ake 7:31-37	The Healing of a Deaf and Mute Man
Fakamo'ui 'o e tangata uluisino 'e he tevolo	Luke 8:26-39	Healing of a Demon-Possessed Man
Fakamolemole ma'ae angahala	2Kolinito 2:5-11	Forgiveness for the Sinner
Fakamo'ui 'a Sisu & Fua 'o e muimui 'ia Sisu	Matiu 8:14-22	Jesus Heals Many & Cost of Following Jesus
Fakamo'ui 'e Sisu 'a e mahaki	Matiu 4:23-25	Jesus Heals the Sick
Fakamo'ui 'e Sisu e mamatea	Ma'ake 2:1-12	Jesus Heals a Paralytic
Fakamo'ui e tangata kuo uluisino ai ha fa'ahikehe	Ma'ake 5:1-20	Healing of a Demon-Possessed Man
Fakamo'ui 'o e tamasi'i na' e uluisino ai e tevolo	Matiu 17:14-23	Healing of a Boy with a Demon
Fakangata'i 'o Setane	Fakaha 20:7-10	Satan's Doom
Fakaongo ki he 'Otua	Semisi 4:1-12	Submit Yourself to God
Fakaongo ki he kau pule	1Pita 2:13-25	Submission to Rulers and Masters
Fakaongoongo ki he ngaahi pule	Loma 13:1-7	Submission to the Authorities
Fakapapau'i ho ui mo ho fili.	2Pita 1:1-11	Making One's Calling and Election Sure
Fakapiti e 'elelo	Semisi 3:1-12	Taming the Tongue
Fakapo	Matiu 5:21-26	Murder
Fakatale'i 'e he kau Samaletani	Luke 9:51-56	Samaritan Opposition



Fakatātā mei he mali	Loma 7:1-6	An Illustration From Marriage
Fakatokanga	Hepelu 2:1-4	Warning to Pay Attention
Fakatokanga ki he kau faiako hala 'o e lao	1Timote1:1-11	Warning Against False Teachers of the Law
Fakatokanga ki he kau ta'etui	Hepelu 3: 7-19	Warning Against Unbelief
Fakatokanga ki he koloa'ia.	Semisi 5:1-6	Warning to Rich Oppressors
Fakatokanga ki he to ki tu'a.	Hepelu 5:11-6:12	Warning Against Falling Away
Fakatokanga ki hono fakafepaki'i e 'Otua	Hepelu 12:14-28	Warning Against Refusing God
Fakatokanga mei he hisitolia 'o 'Isileli	1Kolinito 10:1-13	Warning from Israel's History
Fakatokanga mo e fakalotolahi	Luke 12:1-12	Warnings and Encouragements
Fakatomala pe ko e 'auha	Luke 13:1-8	Repent or Perish
Fakatonuhia 'a 'Epalahame 'aki 'ene tui	Loma 4:1-25	Abraham Justified by Faith
Fakatonuhia 'i he tui	Loma 3:21-31	Justified by Faith
Fakatukia ke angahala	Ma'ake 9:42-50	Causing to Sin
Falala'anga mo Mo'oni	Fakaha 19:11-21	Faithful and True
Fanau 'a 'Epalahame	Sione 8:31-41	The Children of Abraham
Fanau 'a e 'Otua	1Sione 2:28-3:10	Children of God
Fanau 'a e tevolo	Sione 8:42-47	The Children of the Devil
Fanau mo e matu'a	'Efeso 6:1-9	Children and Parents
Fanga sipi mo e fanga kosi	Matiu 25:31-46	The Sheep and the Goats
Fanongo pea fai kiai	Semisi 1:19-27	Listening and Doing
Fa'ufa'u ke fkpoongi 'o Sisu & Pani 'o Sisu 'i Petani	Matiu 26:1-13	Plot Against Jesus and His Anointed in Bethany
Fefa'uhi mo e angahala	Loma 7:7-25	Struggling with Sin
Fefine kuo heka ki ha manufekai	Fakaha 17:1-18	The Woman on the Beast
Fefine mahaki mo e ta'ahine mate	Luke 8:40-56	Dead Girl and a Sick Woman
Fefine mahaki mo e ta'ahine mate	Matiu 9:18-26	Dead Girl and a Sick Woman
Fefine mo e Talakoni	Fakaha 12:1-13:1a	The Woman and the Dragon
Fefine Samelia mo'ene talanoa kia Sisu	Sione 4:1-38	Jesus Talks with a Samaritan Woman
Fefine Silia mei Finisia mo'ene tui.	Ma'ake 7:24-30	The faith of a Syrophoenician Woman
Fehu'ia 'e he kau Falesi 'a e faka'aaki 'o e tangata kui	Sione 9:13-34	Pharisees investigate the Healing
Fehu'ia e mafai 'o Sisu	Matiu 21:23-27	Authority of Jesus Questioned

Feilaulau me'akai ki he 'aitoli	1Kolinito 8:1-13	Food Sacrificed to Idol
Feilaulau'aki e mo'ui	Loma 12:1-21	Living Sacrifices
Fekau atu 'o e kau hongofulumaua	Matiu 10:1-21	Jesus Sends out the Twelve
Fekau atu 'o e kau hongofulumaua	Matiu 10:22-42	Jesus Sends out the Twelve
Fekau atu 'o e toko hongofulumaua	Ma'ake 6:7-12	Jesus Sends out the Twelve
Fekau lahi taha	Matiu 28:16-20	The Great Commission
Fekau lahi taha & Ko e foha 'o hai 'a e Kalaisi	Matiu 22:34-46	The Greatest Commandment & Whose son is the Christ
Fekau(angi) lahi taha	Ma'ake 12:28-34	The Greatest Commandment
Feohi 'a e kau tui hili 'a e Penitekosi	Ngaue 2:42-47	The fellowship of the Believers
Fiema'u ha faka'ilonga & Levani 'a e Falesi mo e Satusi	Matiu 16:1-12	Demand for a Sign & Yeast of the Pharisees and the Sadducees
Fili 'o e toko 7	Ngaue 6:1-7	Choosing of the Seven
Filifilimanako, ko hono tapu'i.	Semisi 2:1-13	Favoritism Forbidden
Filipe 'i Samelia	Ngaue 8:4-25	Phillip in Samaria
Filipe mo e tangata 'Itiopea	Ngaue 8:26-40	Philip and the Ethiopian
Filipe mo Nataniela mo hono ui 'e Sisu	Sione 1:43-51	Jesus Calls Philip and Nathanael
Foaki 'a e uitou	Ma'ake 12:41-44	The Widow's Offering
Foaki 'a e uitou	Luke 21:1-4	The Widow's Offering
Foaki ki he masiva & Lotu	Matiu 6:1-15	Give to the Needy & Prayer
Foha 'o hai e Kalaisi	Luke 20:41-47	Whose Son is the Christ?
Foki ki Nasaleti	Matiu 2:19-23	Return to Nazareth
Folofola 'o e Mo'ui	1Sione1:1-4	The Word of Life
Fononga 'i he maama	1Sione1:5-2:12	Walk in the Light
Fonualoto maha	Sione 20:1-9	Empty Tomb
Fu'u 'akau mo hono fua	Luke 6:43-45	A Tree and its Fruit
Fu'u fiki mae	Ma'ake 11:20-26	The Withered Fig Tree
Fu'u kakai kofu hinehina	Fakaha 7:9-17	The Great Multitude in White Robes
Ha fakakehe 'a Sisu	Ma'ake 9:2-13	Transfiguration
Ha fakakehe 'a Sisu	Luke 9:28-36	Transfiguration
Ha fakakehe 'a Sisu	Matiu 17:1-13	Transfiguration
Ha'ele 'a Sisu 'i he fukahi tahi	Ma'ake 6:45-56	Jesus Walks on the Water
Ha'ele faka-tu'i 'a Sisu	Ma'ake 11:1-11	Triumphal Entry
Ha'ele 'a Sisu 'i he fukahi vai	Matiu 14:22-36	Jesus Walks on the Water
Ha'ele fakatu'i 'a Sisu	Matiu 21:1-11	Triumphal Entry
Hala ki 'Emeasi	Luke 24:13-35	On the Road to Emmaus
Haleluia!	Fakaha 19:1-10	Hallelujah!
Hangee 'a Sisu ko Melekiseteki	Hepelu 7:11-28	Jesus Like Melchizedek

He koia 'oku 'ikai tene tu'u kiate kitautolu 'oku ne tu'u ma'atautolu	Ma'ake 9:38-41	Whoever is not Against Us is for Us
Heka'aa mo Sela	Kaletia 4:21-30	Hagar and Sarah
Helota, ko'ene pekia	Ngaue 12:19e-25	Herod's Death
Hiva 'a Mele	Luke 1:46-56	Mary's Song
Hiva 'a Sakalaia	Luke 1:67-80	Zechariah's Song
Hoko 'a FOLOFOLA 'o KAKANO	Sione 1:1-18	The Word Became Flesh
Houhau 'a e 'Otua ki he fa'ahinga 'o e tangata	Loma 1:18-32	God's Wrath Against Mankind
Hu 'i he Tapanekale fakaemamani	Hepelu 9:1-10	Worship in the Earthly Tabernacle
Hu he matapa fāsi'i.	Luke 13:22-30	The Narrow Door
Huhulu hange ha ngaahi fetu'u	Filipai 2:12-18	Shining as Stars
'I he 'api 'o Ma'ata mo Mele	Luke 10:38-42	At the Home of Martha and Mary
'I he Tui	Hepelu 11:1-39	By Faith
'Ikai ko e kamu ka koe fakatupu fo'ou	Kaletia 6:11-18	Not Circumcision but a New Creation
Ikuna noa 'iate Ia nene 'ofa'i kitautolu	Loma 8:28-39	More than Conguerors
'Isileli kotoa 'e fakamo'ui	Loma 11:25-36	All Israel Will be Saved
K o e ngaahi lao ki he mo'ui ma'oni'oni	Kolose 3:1-17	Rules for Holy Living
K o e ngaahi lao ki he ngaahi famili kalisitiani	Kolose 3:18-4:1	Rules for Christian Household
Kakai Siu mo e lao	Loma 2:17-29	The Jews and the Law
Kaletia, ko e talateu	Kaletia 1:1-5	Prologue
Kalusefai	Sione 19:17-27	The Crucifixion
Kalusefai 'a Kalaisi ne ta tu'o taha pea aofangatuku'i.	Hepelu 10:1-18	Christ's Sacrifice Once for All
Kamata e malanga 'a Sisu	Matiu 4:12-22	Jesus Begins to Preach
Kapusi 'a e tokoua 'oku anga-fakasetane	1Kolinito 5:1-13	Expel the Immoral Brother
Kau 'Aposetolo 'e 12	Luke 6:12-16	The Twelve Apostles
Kau 'Aposetolo 'a Kalaisi	1Kolinito 4:1-21	Apostles of Christ
Kau faifekau mo e kau Tikoni	1Timote 3:1-16	Overseers and Deacons
Kau faifekau 'o e kovinanite fo'ou	2Kolinito 2:12-3:6	Ministers of the New Covenant
Kau ka'ate mo 'enau pa'usi'i 'a Sisu	Luke 22:63-65	Guards Mock Jesus
Kau le'o 'i he fa'itoka	Matiu 27:62-66	The Guard at the Tomb

Kau tauhi sipi mo e kau 'Angelo	Luke 2:8-20	The Sheperds and the Angels
Kau Tisaipale ne nau li'aki 'a Sisu	Sione 6:60-71	Many Disciples Desert Jesus
Kau Tisaipale, ko hono fehi'anequina 'e mamani	Sione 15:18-16:4	The World Hates the Disciples
Kau Tisaipale, ko'enu mamahi 'e hoko ko e fiefia'anga	Sione 16:17-33	Disciples' Grief will Turn to Joy
Ke mou ma'oni'oni	1Pita 1:13-2:3	Be Holy
Kei hoko atu pe e ta'e tui 'a e kau Siu	Sione 12:37-50	Jews Continue in Their Unbelief
Kelekele & Tenga'i musita	Ma'ake 4:21-34	Lamp, Growing Seed & Mustard Seed
Kelesi 'a e 'Eiki kia Paula	1Timote 1:12-20	The Lord's Grace to Paul
Ketisemani	Ma'ake 14:32-42	Gethsemane
Ki he kau matu'a mo e kau talavou	1Pita 5:1-11	To Elders and Young Man
Ki he Siasi 'i 'Efeso	Fakaha 2:1-7	To the Church in Ephesus
Ki he Siasi 'i Filatelifia	Fakaha 3:7-13	To the Church in Philadelphia
Ki he Siasi 'i Leotisia	Fakaha 3:14-22	To the Church in Laodicea
Ki he Siasi 'i Peakamosi	Fakaha 2:12-17	To the Church in Pergamum
Ki he Siasi 'i Simana	Fakaha 2:8-11	To the Church in Smyrna
Ki he Siasi 'i Taiataila	Fakaha 2:18-29	To the Chuch in Thyatira
Kikite'i 'e Sisu 'ene pekia	Ma'ake 8:31-9:1	Jesus Predicts his Death
Kikite'i 'o e 'alo'i 'o Sisu	Luke 1:26-38	The Birth of Jesus Foretold
Kikite'i 'o e fanau'i 'o Sione Papitaiso	Luke 1:5-25	The Birth of John the Baptist Foretold
Kilia & Tui 'a e Senitulio	Matiu 8:1-13	Man with Leprosy & Faith of the Centurion
Ko e fiefia 'a Paula	2Kolinito 7:2-16	Paul's Joy
Ko e kau 'Angelo 'e toko tolu	Fakaha 14:6-13	The Three Angels
Ko e mali	1Kolinito 7:1-40	Marriage
Ko e pau 'a e palōmesi 'a e 'Otua.	Hepelu 6:13-20	The Certainty of God's Promise
Ko e pule koloa'ia	Luke 18:18-30	The Rich Ruler
Ko e ta'u 'e afe	Fakaha 20:1-6	The Thousand Years
Ko e ta'etotonu 'o e fe'iloaki (mohe)	1Kolinito 6:12-19	Sexual Immorality
Ko e ui ke kītaki	Hepelu 10:19-39	A Call to Preserve
Ko e vaivai mo e malohi	Loma 14:1-15:13	The Weak and the Strong
Ko hono totonu 'o e hu	1Kolinito 11:1-16	Propriety in Worship
Ko hotau nofo'anga faka-hevani	2Kolinito 5:1-10	Our heavenly Dwelling
Koe fili aoniu 'a e 'Otua	Loma 9:1-29	God's Sovereign Choice
Koe foki ki 'Aniteoke	Ngaue 14:21-28	Return to Antioch
Koe ha e ngaahi me'a kuo pau ke ako'aki ki he fa'ahinga kakai.	Taitusi 2:1-15	What Must be Taught to Various Groups

Kofesio 'a Pita 'o Kalaisi	Ma'ake 8:27-30	Peter's Confession of Christ
Kofesio 'a Pita 'o Kalaisi	Luke 9:18-27	Peter's Confession of Christ
Kofutau 'oe 'Otua	'Efeso 6:10-20	The Armor of God
Kohai 'oku lahi taha	Ma'ake 9:33-39	Who is the Greatest?
Kohai 'oku lahi taha	Luke 9:46-50	Who is the Greatest?
Kole 'a Semisi mo Sione	Ma'ake 10:35-45	The Request of James and John
Kole ki he lotu mo e fakatokanga ki he nofo noa'ia	2Tesalonaika3:1-18	Request for Prayer and Warning Against Idleness
Kolinito, talateu mo e fakamālō	1Kolinito1:1-9	Introduction and Thanksgiving
Koliniusi, ko'ene fekau kia Pita	Ngaue 10:1-8	Cornelius Calls for Peter
Koloa 'i he siā 'umea	2Kolinito 4:1-18	Treasures in Jars of Clay
Kolōlia 'o e kaha'u	Loma 8:18-27	Future Glory
Kololia 'o e kovinanite fo'ou	2Kolinito 3:7-18	The Glory of the New Covenant
Kosiliō 'i Selusalema	Ngaue 15:22-29	The Council at Jerusalem
Kui fakalaumalie	Sione 9:35-41	Spiritual Blindness
Lahi taha 'i he pule'anga 'o hevani	Matiu 18:1-9	The Greatest in the Kingdom of Heaven
Lami mo e takainga tohi	Fakaha 5:1-14	The Scroll and the Lamb
Lami mo e toko144,00	Fakaha 14:1-5	The Lamb and the 144,000
Langa fale 'a e poto mo e vale	Matiu 7:24-28	The Wise and Foolish Builders
Lao mo e palōmesi	Kaletia 3:15-25	The Law and the Promise
Lasalosi mo e koloa'ia	Luke 16:19-31	The Rich Man and Lazarus
Lasalosi, ko e fokotu'u 'e Sisu mei he pekia	Sione 11:38-44	Jesus Raises Lazarus from the Dead
Laumalie Ma'oni'oni, ko'ene ngaue	Sione 16:5-16	The Work of the Holy Spirit
Laumalie Ma'oni'oni, ko'ene ha'ele hifo 'i he Penitekosi	Ngaue 2:1-13	The Holy Spirit Comes at Pentecost
Lepa Peteseta, ko e fakamo'ui mahaki	Sione 5:1-15	The Healing at the Pool (Bethesda)
Levani 'a e kau Falesi mo Helota	Ma'ake 8:14-21	The yeast of the Pharisees and Herod
Lisita mo Teape	Ngaue 14:8-20	In Lystra and Derbe
Litia, ko 'ene tafoki	Ngaue 16:11-15	Lydia's Conversion in Philippi
Lolomi 'e Sisu e matangi	Ma'ake 4:35-41	Jesus Calms the Storm
Loma, talateu	Loma 1:1-7	Romans, introduction
Loto 'a Siutasi ke lavaki'i 'a Sisu & 'Ohomohe a' e 'Eiki	Matiu 26:14-35	Judas Betrays Jesus & Lord's Supper

Loto fie foaki	2Kolinito9:6-15	Sowing Generously
Loto tōnunga 'a e 'Otua	Loma 3:1-8	God's Faithfulness
Lotu 'a e tui	Semisi 5:13-20	The Prayer of Faith
Lotu 'a Sisu ma'ae kau Tisaipale	Sione 17:6-19	Jesus Prays for His Disciples
Lotu 'a Sisu ma'ae kau tui kotoa pe	Sione 17:20-26	Jesus Prays for All Believers
Lotu 'a Sisu ma'ana	Sione 17:1-5	Jesus Prays for Himself
Lotu 'a e kau tui (penitekosi)	Ngaue 3:11-26	Peter Speaks to the Onlookers
Lotu 'a Sisu & Tangata kilia	Ma'ake 1:35-45	Jesus Prays & Man with Leprosy
Lotu ma'ae kakai 'Efeso	'Efeso 3:14-21	A Prayer for the Ephesians
Ma'a mo e ta'e ma'a	Ma'ake 7:1-23	Clean and Unclean
Ma'olunga hake 'a e 'Alo 'i he kau 'Angelo.	Hepelu 1:1-14	The Son Superior to Angels
Ma'olunga taupotu taha 'o Kalaisi	Kolose 1:15-23	The Supremacy of Christ
Ma'a mo ta'e ma'a & Tukufakaholo faka-Siu	Matiu 15:1-20	Clean and Unclean
Maama 'i he funga puha fua	Luke 8:16-18	A Lamp on a Stand
Maama 'o e sino	Luke 11:33-36	The Lamp of the Body
Maama 'i he funga puha fua & tenga'i musita	Ma'ake 4:21-34	Lamp, Growing Seed & Mustard Seed
Maka Mo'ui mo e kakai fili	1Pita2:4-12	The Living Stone and a Chosen People
Malakilao, ko e fanautama 'a mala.	2Tesalonaika 2:1-12	The Man of Lawlessness
Malanga he mo'unga mo e ngaahi monuu'ia	Matiu 5:1-12	The Beattitudes
Mali 'i he toetu'u	Ma'ake 12:18-27	Marriage at the Resurrection
Mālōlō faka-Sapate ma'ae kakai 'a e 'OTUA	Hepelu 4:1-13	A Sabbath-Rest for the People of God
Mālōlō 'ia Sisu	Matiu 11:20-30	Rest for the Weary
Manufekai hake mei tahi	Fakaha 13:1-10	The Beast out of the Sea
Manufekai mei Mamani	Fakaha 13:11-18	The Beast out of the Earth
Manuki 'a e kau sotia kia Sisu	Matiu 27:27-44	The Soldiers Mock Jesus
Masima mo e Maama	Matiu 5:13-16	Salt and Light
Mata ki he mata & 'Ofa'i ho fili	Matiu 5:38-48	An Eye for an Eye & Love for Enemies
Mataiasi, ko'ene fetongi 'a Siutasi	Ngaue 1:12-26	Matthias Chosen to Replace Judas
Mata'itofe & Koloa fufuu & Uloa	Matiu 13:44-52	Hidden Treasure. Pearl, Net
Matapa fasi'i mo e falahi & 'Akau mo hono fua	Matiu 7:13-23	Tree and its Fruits & Narrow and Wide Gates
Mate 'ia 'Atama, mo'ui 'ia Kalaisi	Loma 5:12-21	Death through Adam, Life

		Through Christ
Mate ki he angahala, mo'ui 'ia Kalaisi	Loma 6:1-14	Dead to Sin, Alive in Christ
Mavahevahe 'i he siasi	1Kolinito 3:1-23	On division in the Church
Me'a'ofa ' oe malanga palofisai	1Kolinito 14:1-25	Gifts of Prophecy and Tongues
Melekiseteki, ko e Taula'eiki	Hepelu 7:1-10	Melchizedek the Priest
Melino mo e fiefia	Loma 5:1-11	Joy and Peace
Mo'ui 'i he 'Alo	Sione 5:16-30	Life Through the Son
Mo'ui 'i he laumalie	Kaletia 5:16-26	Life by the Spirit
Mo'ui 'ia Kalaisi	Efeso 2:1-10	Made Alive in Christ
Mo'ui ke fakafiemalie ki he 'Otua	1Tesalonaika 4:1-12	Living to Please God
Mo'ui ko e fanau 'a e maama	'Efeso 4:17-5:21	Living as Children of Light
Mo'ui ma'ae 'Otua	1Pita 4:1-11	Living for God
Mo'ui mamahi koe'uhi ko e Kalisitiani	1Pita 4:12-19	Suffering for Being a Christian
Mou fe'ofa'aki	1Sione 3:11-24	Love one Another
Mou le'o	Luke 12:49-59	Watchfulness
Mo'ui 'i he Laumalie	Loma 8:1-16	Life Through the Spirit
Moveuveu 'i 'Efeso	Ngaue 19:23-42	The Riot in Ephesus
Muimui e fu'u kakai 'ia Sisu	Ma'ake 3:7-12	Crowds follow Jesus
Na'ina'i 'a Paula kia Timote	1Timote 6:11-21	Paul's Charge to Timothy
Ngaahi akonaki	Filipai 4:1-9	Exhortations
Ngaahi faka'ilonga 'o e 'aho fakamui	Ma'ake 13:1-31	Signs of the End of the Age
Ngaahi faka'ilonga 'oe ngata'anga	Luke 21:5-38	Signs of the End of the Age
Ngaahi faka'ilonga 'o e ngata'anga	Matiu 24:1-35	Signs of the End of the Age
Ngaahi fakamo'oni kau kia Sisu	Sione 5:31-47	Testimonies About Jesus
Ngaahi fakatokanga faka'osi	2Kolinito 13:1-10	Final Warnings
Ngaahi foha 'o e 'Otua	Kaletia 3:26-4:7	Sons of God
Ngaahi ipu 'e 7 'oe houhau 'a e 'Otua	Fakaha 16:1-21	The Seven Bowls of God's Wrath
Ngaahi lea fakaekita mo e popoaki faka'osi.	2Timote4:9-22	Personal Remarks & Final Greetings
Ngaahi me'a'ofa 'a e Laumalie	1Kolinito 12:1-31	Gifts of the Spirit
Ngaahi monuu'ia mo e 'oiaue 'a Sisu	Luke6:17-26	Blessings and Woes
Ngaahi sila	Fakaha 6:1-17	The Seals
Ngaahi talupite	Fakaha 8:6-9:21	The Trumpets
Ngaahi totonu ' o e 'Aposetolo	1Kolinito 9:1-27	The Rights of an Apostle

Ngaahi uaifi mo e husepaniti	'Efeso 5:22-33	Wives and Husbands
Ngaahi uaifi mo e ngaahi husepaniti	1Pita 3:1-22	Wives and Husbands
Ngata 'ia Sione 'a e lao mo e kau palofita	Luke 16:16-18	Law & Prophets Proclaimed Until John
Ngaue ki he fakalelei	2Kolinito 5:11-6:2	Ministry of Reconciliation
Nikotimasi, ko hono ako'i 'e Sisu	Sione 3:1-21	Jesus Teaches Nicodemus
No'ou'a 'o Siutasi	Matiu 27:1-10	Judas Hangs Himself
'Oatu 'o Sisu 'i he temipale	Luke 2:21-40	Jesus Presented in the Temple
'OFA	1Kolinito 13:1-13	Love
'Ofa 'a e 'Otua mo kitautolu	1Sione4:7-21	God's Love and Ours
'Ofa 'i he pa'anga	1Timote 6:3-10	Love of Money
'Ofa he ko e 'aho 'oku ofi	Loma 13:8-14	Love for the Day is Near
'Ofa'i homou ngaahi fili	Luke 6:27-36	Love your Enemies
'Ohomohe 'a e 'Eiki	1Kolinito 11:17-33	The Lord's Supper
'Ohomohe 'a e 'Eiki	Ma'ake 14:12-26	The Lord's Supper
'Ohomohe faka'osi	Luke 22:7-38	The Last Supper
Oiaue! (fakamala'ia) 'e 7 'a Sisu	Matiu 23:1-39	Seven Woes
'Oiaue! 'e 6 'a Sisu	Luke 11:37-54	Six Woes
'Oku 'ikai ha toe kosipeli kehe	Kaletia 1:6-10	No Other Gospel
'Oku ha'ele mai 'a Sisu	Fakaha 22:7-21	Jesus is Coming
'Oku 'ikai 'aupito ha faitotonu	Loma 3:9-20	No one is Righteous
Ongo fakamo'oni	Fakaha 11:1-14	The Two Witnesses
Ongo tangata kui	Matiu 20:29-34	Two Blind Men Receive Sight
Otua 'o e fakafiemalie kotoa pe	2Kolinito 1:1-11	The God of All Comfort
'Oua 'e 'ofa ki mamani, pea tokanga'i e fie Kalaisi	1Sione 2:15-27	Do not Love the World & Warning Against AntiChrist
'Oua 'e falala ki he kakano	Filipai 3:1-11	No Confidence in the Flesh
'Oua 'e 'ai 'ioke fakataha mo e kau ta'etui	2Kolinito6:14-7:1	Do not be Yokes with Unbelievers
'Oua 'e hoha'a	Luke 12:22-48	Do not Worry
'Oua 'e lotomo'ua	Matiu 6:25-34	Do not Worry
Palofisai 'a e Tohitapu	2Pita1:12-21	Prophecy of Scripture
Palofisai 'e Sisu 'e ne pekia & Kole 'a e fa'ee	Matiu 20:17-28	Jesus Predicts his Death & Mother's Request
Palofita 'ikai ke faka'apa'apa'ia	Matiu 13:53-58	A Prophet Without Honor
Palofita 'oku 'ikai faka'apa'apa'i	Ma'ake 6:1-6	A Prophet Without Honor
Panepasa mo Saula, ko hono fekau atu	Ngaue 13:1-3	Barnabas and Saul Sent Off
Papitaiso mo e 'ahi'ahi'i 'o Sisu &	Ma'ake 1:9-20	Baptism and temptation of



Ui 'o e 'uluaki tisaipale		Jesus & Calling of the First Disciple
Papitaiso mo e tukufakaholo 'o Sisu	Luke 3:21-37	Baptism and Genealogy of Jesus
Papitaiso 'o Sisu	Matiu 3:13-17	Baptism of Jesus
Paula 'i Kolinito	Ngaue 18:1-17	Paul in Corinth
Paula mo e matangi 'Eulakolone	Ngaue 27:13-26	Paul with the Storm (Northeaster)
Paula mo Panepasa, ko e 'ikai kena felotoi	Ngaue 15:36-41	Disagreement Between Paul and Barnabas
Paula mo Sailosi 'i he pilisone	Ngaue 16:16-40	Paul and Silas in Prison
Paula, 'i 'Atenisi	Ngaue 17:16-34	Paul in Athens
Paula, 'i 'Efeso	Ngaue 19:1-22	Paul in Ephesus
Paula, 'i he Sanetalimi	Ngaue 23:1-11	Paul in the Sanhedrin
Paula, 'i Kalisi mo Masitonia	Ngaue 20:1-6	Paul in Greece and Macedonia
Paula, 'i Pelea	Ngaue 17:10-15	Paul in Perea
Paula, 'i Tesalonaika	Ngaue 17:1-9	Paul in Thessalonica
Paula, 'ia 'Akilipa	Ngaue 25:23-26:32	Paul Before Agrippa
Paula, ko 'ene tokanga ki he kau Kaletia	Kaletia 4:8-20	Paul's Concern for the Galatians
Paula, ko e alangavakā 'I he folau ki Loma	Ngaue 27:27-44	Paul in the Shipwreck
Paula, ko e faifekau ki he Senitaile	Loma 15:14-22	Paul the Ministers for the Gentiles
Paula, ko e folau ki Loma	Ngaue 27:1-12	Paul sails for Rome
Paula, ko e hao ki Melita	Ngaue 28:1-10	Ashore on Malta
Paula, ko e liliu 'o 'ene palani	2Kolinito 1:12-2:4	Paul's Change of Plan
Paula, ko e malanga ki he Senitaile	'Efeso 3:1-13	Paul the Preacher to the Gentiles
Paula, ko e tangata'i fonua Loma	Ngaue 22:22-29	Paul, the Roman Citizen
Paula, ko hono 'ave ki Sesalia	Ngaue 23:23-35	Paul Transferred to Ceasarea
Paula, ko hono fakamaau'i 'e Filike	Ngaue 24:1-27	Paul, the Trial Before Felix
Paula, ko hono fakamaau'i 'ia Fesito	Ngaue 25:1-22	Paul, the Trial Before Festus
Paula, ko hono puke popula'i	Ngaue 21:27-36	Paul Arrested
Paula, ko hono puleaki'i ke fakapoongi	Ngaue 23:12-22	The plot to kill Paul
Paula, ko hono seini'i	Filipai 1:12-30	Paul's Chains Advance the Gospel
Paula, ko hono tali 'e he kau 'Aposetolo	Kaletia 2:1-10	Paul Accepted by the Apostle

Paula, ko hono ui 'e he 'Otua	Kaletia 1:11-23	Paul Called by God
Paula, ko'ene fakafepakii 'a Pita	Kaletia 2:11-21	Paul Opposes Peter
Paula, ko'ene ngaue ki he siasi	Kolose 1:24-2:5	Paul's Labor for the Church
Paula, ko'ene ngaue ki Tesalonaika	1 Tesalonaika 2:1-16	Paul's Ministry in Thessalonica
Paula, ko'ene a'u ki Loma	Ngaue 28:11-16	Paul's Arrival at Rome
Paula, ko'ene a'u ki Selusalema	Ngaue 21:17-26	Paul's Arrival at Jerusalem
Paula, ko'ene faka'amu ke 'a'ahi ki Loma	Loma 1:8-17	Paul's Longing to Visit Rome
Paula, ko'ene fakamavae mo e matu'a 'o 'Efeso	Ngaue 20:13-38	Paul's Farewell to the Ephesian Elders
Paula, ko'ene fononga ki Selusalema	Ngaue 21:1-16	Paul's Journey to Jerusalem
Paula, ko'ene lea ki he fu'u kakai	Ngaue 21:36-22:21	Paul Speaks to the Crowd
Paula, ko'ene malanga 'i Loma	Ngaue 28:17-31	Paul Preaches at Rome
Paula, ko'ene malu'i 'ene ngaue	2 Kolinito 10:1-17	Paul's Defense of His Ministry
Paula, ko'ene ngaahi faingata'a'ia	2 Kolinito 6:3-13	Paul's Hardships
Paula, ko'ene ngaahi likuesi fakaeia pe	1 Kolinito 16:5-18	Paul's Personal Requests
Paula, ko'ene palani ke 'a'ahi ki Loma	Loma 15:23-33	Paul's Plan to Visit Rome
Paula, ko'ene polepole 'i he'ene mamahi	2 Kolinito 11:16-33	Paul Boasts About his Suffering
Paula, ko'ene talamonū	Loma 16:1-27	Paul's Personal Greetings
Paula, ko'ene tokanga ki he kakai Kolinito	2 Kolinito 12:11-21	Paul's Concern for the Corinthians
Paula, ko'ene visone ki he tangata Masitonia	Ngaue 16:6-10	Paul's Vision of the Man of Macedonia
Paula, ko'ene visone mo e talatala	2 Kolinito 12:1-10	Paul's Vision and his Thorn
Paula, mo e kau 'Aposetolo loi	2 Kolinito 11:1-15	Paul and the False Apostles
Paula, Sailosi, mo Timote	2 Tesalonaika 1:1-12	Paul, Silas, and Timothy
Pekia 'a Sisu	Matiu 27:45-56	The Death of Jesus
Pisila, 'Akuila mo 'Apolosi	Ngaue 18:18-28	Priscilla, Aquila and Apollos
Pisitia, 'Aniteoke	Ngaue 13:13-52	In Pisidian Antioch
Pita, ko e mana 'o 'ene 'ataa mei he pilisone	Ngaue 12:1-19a	Peter's Miraculous Escape from Prison
Pita, ko e ua mo e tolu 'ene fakafisinga	Sione 18:25-27	Peter's Second and Third Denials
Pita, ko'ene fakafisinga 'a Sisu	Luke 22:54-62	Peter Disowns Jesus

Pita, ko'ene fakamatala ki he'ene ngaahi ngaue	Ngaue 11:1-18	Peter Explains his Actions
Pita, ko'ene fakamo'ui e heke	Ngaue 3:1-10	Peter Heals the Crippled Beggar
Pita, ko'ene lea ki he kau mamata 'o hono fakamo'ui e heke	Ngaue 3:11-26	Peter Speaks to the Onlookers
Pita, ko'ene malanga 'i he Penitekosi	Ngaue 2:14-41	Peter Addressed the Crowds (Pentecost)
Pita, ko'ene 'uluaki fakafisinga	Sione 18:15-18	Peter's First Denial
Pita, ko'ene visone	Ngaue 10:9-48	Peter's Vision
Polepole 'i he 'apongipongi	Semisi 4:13-16	Boasting About Tomorrow
Popoaki tuku	Taitusi 3:12-15	Final Remarks
Popula ki he mā'oni'oni	Loma 6:15-23	Slaves to Righteousness
Poto mei he Laumalie	1Kolinito2:6-16	Wisdom from the Spirit
Puke ke fakahu 'o Sisu	Ma'ake 14:43-52	Jesus Arrested
Sisu, ko hono puke popula	Matiu 26:47-56	Jesus Arrested
Pule'anga 'o e 'Otua 'oku ha'u	Luke 17:20-37	The coming of the Kingdom of God
Saipalo, Panepasa mo Paula	Ngaue 13:4-12	On Cyprus
Sakeasi ko e tanaki tukuhau	Luke 19:1-10	Zacchaeus the Tax Collector
Sanetalimi	Ma'ake 14:53-65	Before the Shanhedrin
Sanetalimi	Matiu 26:57-68	Before the Shanhedrin
Saula, ko'ene 'i Tamasikusi mo Selūsalema	Ngaue 9:19e-31	Saul in Damascus and Jerusalem
Saula, ko'ene liliu	Ngaue 9:1-19a	Saul's Conversion
Se'e kitu'a 'e Sisu 'a e laumalie 'uli & Fakamo'ui 'e Sisu	Ma'ake 1:21-34	Jesus Drives out an Evil Spirit & Jesus Heals Many
Selusalema fo'ou	Fakaha 21:1-27	The New Jerusalem
Sevaniti fili 'a e 'Otua	Matiu 12:15-21	God's Chosen Servant
Sevaniti na'e 'ikai ke fakamolemole	Matiu 18:23-35	The Parable of the Unmerciful Servant
Siasi, ko hono fakatanga'I mo 'ene movete	Ngaue 8:1-3	The Church Persecuted and Scattered
Sila hono fitu mo e tutu'anga 'inisenisi koula	Fakaha 8:1-5	Seventh Seal and Golden Censer
Sila'i e 144,000	Fakaha 7:1-8	144,000 Sealed
Sione Papitaiso mo e teuteu e ha'ele'anga	Luke 3:1-20	John the Baptist Prepares the Way
Sione Papitaiso mo e teuteu 'o e ha'ele'anga	Matiu 3:1-12	John the Baptist Prepares the Way
Sione Papitaiso mo e teuteu 'o e ha'ele'anga	Ma'ake 1:1-8	John the baptist Prepares the Way
Sione Papitaiso mo e tu'usi hono	Matiu 14:1-12	John the Baptist Beheaded

'ulu		
Sione Papitaiso mo e tu'usi hono 'ulu	Ma'ake 6:14-29	John the Baptist Beheaded
Sione Papitaiso mo'ene fakamo'oni kia Sisu	Sione 3:22-36	John the Baptist's Testimonies About Jesus
Sione Papitaiso, ko hono fanau'i	Luke 1:57-66	The birth of John the Baptist
Sione Papitaiso, ko'ene fakafisinga koia 'a e Kalaisi	Sione 1:19-28	John the Baptist Denies Being the Christ
Sipi mole & Angahala ho tokoua kia koe	Matiu 18:10-22	The Parable of the Lost Sheep & A Brother who Sin Against You
Sisu 'a e Kalaisi	Sione 7:25-44	Is Jesus the Christ?
Sisu 'i he tempale	Luke 19:45-48	Jesus at the Temple
Sisu 'ia Pailato mo Helota	Luke 22:66-23:25	Jesus before Pilate and Herod
Sisu 'i he tempale & Fu'u fiki	Matiu 21:12-22	Jesus at the Temple & The Fig Tree
Sisu ko e Ma 'oe Mo'ui	Sione 6:25-59	Jesus the Bread of Life
Sisu ko hono telio	Luke 23:50-56	Jesus' Burial
Sisu ko'ene faiako he katoanga	Sione 7:14-24	Jesus Teaches at the Feast
Sisu mo 'ene palomesi e Laumalie Ma'oni'oni	Sione 14:15-31	Jesus Promises the Holy Spirit
Sisu mo e fanau & Talavou koloa'ia	Matiu 19:13-30	The Little Children and Jesus & The Rich Young Man
Sisu mo e fanau iiki	Luke 18:15-17	The Little Children and Jesus
Sisu mo e fanau iiki.	Ma'ake 10:13-16	The Little Children and Jesus
Sisu mo e kapusi 'o e fefakatau'aki he tempale	Ma'ake 11:12-19	Jesus Clears the Temple
Sisu mo e katoanga 'oe Tapanekale	Sione 7:1-13	Jesus Goes to the Feast of Tabernacles
Sisu mo e liliu 'oe vai ke uaine	Sione 2:1-11	Jesus Changes Water to Wine
Sisu mo Pelisipupe	Matiu 12:22-37	Jesus and Beelzebub
Sisu mo Pelisipupe	Luke 11:14-28	Jesus and Beelzebub
Sisu mo Pelisipupe & Fa'e 'a Sisu mo e fanga tokoua	Ma'ake 3:20-34	Jesus and Beelzebub & Jesus Mother and Brothers
Sisu mo Sione Papitaiso	Matiu 11:1-19	Jesus and John the Baptist
Sisu mo Sione Papitaiso	Luke 7:18-35	Jesus and John the Baptist
Sisu, 'i he fale 'oe Falesi	Luke 14:1-14	Jesus at a Pharisee's Home
Sisu, fa'ee mo e fanga tokoua	Luke 8:18-21	Jesus Mother and Brothers
Sisu, faiako 'i he lotu	Luke 11:1-13	Jesus' Teaching on Prayer
Sisu, fakamo'ui 'o e tangata mamatea	Luke 5:17-26	Jesus Heals a Paralytic
Sisu, fakamo'ui e foha 'o e uitou	Luke 7:11-17	Jesus Raises a Widow's Son

Sisu, ko 'ene kikite'i hono lavaki'i	Sione 13:31-38	Jesus Predicts Peter's Denial
Sisu, ko e hala ki he Tamai	Sione 14:5-14	Jesus the Way to the Father
Sisu, ko e hilifaki hono tautea ke kalusefai	Sione 19:1-16	Jesus Sentenced to be Crucified
Sisu, ko e kalusefai	Maa'ke 15:21-32	Crucifixion
Sisu, ko e Lami 'a e 'Otua	Sione 1:29-34	Jesus the Lamb of God
Sisu, ko e pau 'ene fakamo'oni	Sione 8:12-30	The Validity of Jesus' Testimony
Sisu, ko e se'e ki tu'a 'a e laumalie 'uli	Luke 4:31-37	Jesus Drives out an Evil Spirit
Sisu, ko e Taula'eiki Lahi	Hepelu 4:14-5:10	Jesus the High Priest
Sisu, ko 'ene ha ki he'ene kau ako	Sione 20:19-23	Jesus Appears to His Disciples
Fa'itoka maha	Sione 20:1-9	The Empty Tomb
Sisu, ko 'ene ha kia Mele Makitaline	Sione 20:10-18	Jesus Appears to Mary Magdalene
Sisu, ko 'ene ha kia Tomasi	Sione 20:24-30	Jesus Appears to Thomas
Sisu, ko hono 'ave ki Hevani	Ngaue 1:1-11	Jesus Taken up into Heaven
Sisu, ko hono fakamaau'i 'e Pailato	Ma'ake 15:1-15	Jesus Before Pilate
Sisu, ko hono fakamaau'i 'e Pailato	Matu 27:11-26	Jesus Before Pilate
Sisu, ko hono fakatale'i 'i Nasaleti	Luke 4:14-30	Jesus Rejected at Nazareth
Sisu, ko hono fakatale'i 'e he kau Samaletani	Luke 9:51-56	Samaritan opposition
Sisu, ko hono fehu'ia hono mafia	Luke 20:1-8	The Authority of Jesus Questioned
Sisu, ko hono fehu'ia 'e he kau Taula'eiki lahi	Sione 18:19-24	The High Priest Questions Jesus
Sisu, ko e kalusefai	Luke 23:26-43	Crucifixion
Sisu, ko hono luma'i 'e he kau Sotia	Ma'ake 15:16-20	The Soldiers Mock Jesus
Sisu, ko hono puke popula	Luke 22:47-53	Jesus Arrested
Sisu, ko hono takai lolo 'i Petani	Sione 12:1-11	Jesus Anointed at Bethany
Sisu, ko hono telio	Sione 19:38-42	The Burial of Jesus
Sisu, ko'ene 'uluaki Tisaipale	Sione 1:35-42	Jesus' First Disciple
Sisu, ko'ene faka'aaki e tangata ne fa'ele'i kui	Sione 9:1-12	Jesus heals a Man Born Blind
Sisu, ko'ene fakamo'ui e foha 'o e 'Ofisa	Sione 4:43-54	Jesus Heals the Official's Son
Sisu, ko'ene fakanongononga 'a e kau ako	Sione 14:1-4	Jesus Comforts his Disciples
Sisu, ko'ene fakanongononga e ongo tuofafine 'o Lasalosi	Sione 11:17-37	Jesus Comforts the Sisters

Sisu, ko'ene fufulu e va'e 'o 'ene kau ako	Sione 13:1-17	Jesus Washes his Disciples' Feet
Sisu, ko'ene ha ki he kau Tisaipale	Luke 24:36-49	Jesus Appears to the Disciples
Sisu, ko'ene ha'ele fakatu'i	Sione 12:12-19	The Triumphal Entry
Sisu, ko'ene ha'ele fakatu'i.	Luke 19:28-44	The Ttriumphal Entry
Sisu, ko'ene ha'ele hake	Luke 24:50-53	The Ascension
Sisu, ko'ene ha'ele he fukahi vai	Sione 6:16-24	Jesus Walks on the Water
Sisu, ko'ene kikite'i'ene pekia	Sione 12:20-36	Jesus Predicts his death
Sisu, ko'ene lotu 'i he funga mo'unga 'Olive	Luke 22:39-46	Jesus Prays on the Mount of Olives
Sisu, ko'ene mamahi ma'a Selusalema	Luke 13:31-35	Jesus' Sorrow for Jerusalem
Sisu, ko'ene tatau mo hono ngaahi tokoua	Hepelu 2:5-18	Jesus Made like his Brothers
Sisu, ko'ene toe kikite'i 'ene pekia	Luke 18:31-43	Jesus Again Predicts his Death
Sisu, ko'ene toetu'u	Luke 24:1-12	The Resurrection
Sisu, ko'ene faka'eke 'a Pita pe 'oku 'ofa ai	Sione 21:15-25	Jesus Reinstates Peter
Sisu, ko'ene fakamo'ui e kui mo e noa	Matiu 9:27-34	Jesus Heals the Blind and Mute
Sisu, ko'ene pekia	Sione 19:28-37	The Death of Jesus
Sisu, mo 'ene pekia	Luke 23:44-49	Jesus' Death
Sisu, mo e mana 'o e ha'o ika	Sione 21:1-14	Jesus and Miraculous Catch of Fish
Sisu, takai lolo 'e he fefine angahala	Luke 7:36-50	Jesus Anointed by a Sinful Woman
Sisu, tukuatu 'o e kau hongofulumaua	Luke 9:1-9	Jesus Sends out the Twelve
Sisu, tukuatu 'oe kau fitungofulumaua	Luke 10:1-24	Jesus Sends out the Seventy-two
Sitiveni, ko 'ene lea he Sanetalimi	Ngaue 7:1-53	Stephen's Speech to the Sanhedrin
Sitiveni, ko hono puke	Ngaue 6:8-15	Stephen Seized
Sitiveni, ko hono tolomaka'i	Ngaue 7:54-60	The Stoning of Stephen
Siutasi, ko'ene loto ke lavaki'i 'a Sisu	Luke 22:1-6	Judas Agrees to Betray Jesus
Sivi e Laumalie	1 Sione 4:1-6	Test the Spirits
Ta'ata'a 'o Kalaisi	Hepelu 9:11-28	The blood of Christ
Ta'etui 'a e kakai Siu	Sione 10:22-42	The Unbelief of the Jews
Ta'etui 'a e kau taki Siu	Sione 7:45-8:11	Unbelief of the Jews Leader
Ta'ofi 'e Sisu e matangi	Luke 8:22-25	Jesus Calms the Storm

Ta'ahine pekia & Fefine mahaki	Ma'ake 5:21-43	A Dead Girl and a Sick Woman
Ta'etui 'a 'Isileli	Loma 9:30-10:21	Israel's Unbelief
Taha 'i he sino 'o Kalaisi	'Efeso 4:1-16	Unity in the Body of Christ
Taha 'ia Kalaisi	'Efeso 2:11-22	One in Christ
Taitusi, ko hono fatongia 'i Keliti	Taitusi 1:1-16	Titus's Task on Crete
Taitusi, ko hono fekau ki Kolinito	2Kolinito 8:16-24	Titus Sent to Corinth
Sisu, ko hono takai lolo 'i Petani.	Ma'ake 14:1-11	Jesus Anointed at Bethany
Talamonu faka'osi	'Efeso 6:21-24	Final Greetings
Talamonū Faka'osi	1Pita5:12-14	Final Greetings
Talamonū Faka'osi	1Sione 5:13-21	Concluding Remarks
Talamonū faka'osi	2Kolinito 13:1-14	Final Warnings & Final Greetings
Talamonū faka'osi	1Kolinito 16:19-24	Final Greetings
Talamonū mo e Himi Fakamālō	Fakaha 1:4-20	Greetings and Doxology
Talanoa fakataataa 'o e tangata tuutuu'i	Luke 8:1-15	The Parable of the Sower
Talanoa fakataataa 'o e katoanga mali	Matiu 22:1-14	The Parable of the Wedding Banquet
Talanoa fakataataa 'o e kau ngaue 'i he ngoue vaine	Matiu 20:1-16	The Parable of the Workers in the Vineyard
Talanoa fakataataa 'o e kau taupo'ou e toko 10	Matiu 25:1-13	The Parable of the Ten Virgins
Talanoa fakataataa 'o e ngaahi taleniti	Matiu 25:14-30	The Parable of the Talents
Talanoa fakataataa 'o e ongo foha mo e kau tahi ngoue	Matiu 21:28-46	The Parable of the Two Sons & Tenants
Talanoa fakataataa 'o e Tangata tuutuu'i	Matiu 13:1-23	The Parable of the Sower
Talanoa fakataataa 'o e Tangata tuutuu'i	Ma'ake 4:1-20	The Parable of the Sower
Talanoa fakatātā 'o e katoanga lahi	Luke 14:15-24	The Parable of the Great Banquet
Talanoa fakatata 'o e kau fa'a	Ma'ake 12:1-12	The Parable of the Tenants
Talanoa fakatātā 'oe Falesi mo e tanaki tukuhau	Luke 18:9-14	The parable of the Pharisee and the Tax Collector
Talanoa fakatātā 'oe foha maumau koloa	Luke 15:11-32	The Parable of the Lost Son
Talanoa fakatātā 'oe mina pa'anga 'e hongofulu	Luke 19:11-27	The Parable of the Ten Minas
Talanoa fakatātā 'oe sipi mole	Luke 15:1-7	The Parable of the Lost Sheep

Talanoa fakatātā ‘oe tenga’i musita	Luke 13:18-21	The Parable of the Mustard Seed
Talanoa fakatātā ‘oe uitou vilitaki	Luke 18:1-8	The Parable of the Persistent Widow
Talanoa fakatātā ki he kau fa’a	Luke 20:9-19	The Parable of the Tenants
Talanoa fakatātā, fo’i pa’anga mole.	Luke 15:8-10	The Parable of the Lost Coin
Talanoa fakatātā, tauhi koloa kaka	Luke 16:1-15	The Parable of the Shrewd Manager
Talanoa fakatataa ‘o e Samaletani lelei	Luke 10:25-37	The Parable of the Good Samaritan
Talatalaifale faka’osi	1Tesalonaika5:12-28	Final Instructions
Talateu ‘o e Kosipeli, tohi ‘e Luke	Luke 1:1-4	Luke, Introduction
Talateu mo e fakafeta’i ‘i he tui ‘a e kakai Tesalonaika	1Tesalonaika 1:1-10	Thanksgiving and Prayer
Talateu mo e tapuaki fakalaumalie ‘ia Kalaisi	‘Efeso 1:1-14	Spiritual Blessings in Christ
Talateu, fakafeta’i mo e lotu	Filipai 1:1-11	Thanksgiving and Prayer
Talateu, fakafeta’i mo e lotu	Kolose 1:1-14	Thanksgiving and Prayer
Talavou koloa’ia	Ma’ake 10:17-31	The Rich Young Man
Taloni ‘i Hevani	Fakaha 4:1-11	The Throne in Heaven
Talupite hono fitu	Fakaha 11:15-19	The Seventh Trumpet
Tamasi’i ko Sisu ‘i he temipale	Luke 2:41-52	The Boy Jesus at the Temple
Tanaki tokoni ma’ae kakai ‘a e ‘Otua	1Kolinito 16:1-7	The Collection for God's People
Tangata kilia	Luke 5:12-16	The Man with Leprosy
Tangata koloa’ia vale	Luke 12:13-21	The Parable of the Rich Fool
Tangata kuo uluisino ai e tevolo	Matiu 8:23-34	The Healing of the Two Demon-possessed Men
Tangata ngaue kuo fakamafai’i ‘e he ‘Otua	2Timote2:14-26	A Workman Approved by God
Ta’ofi ‘e Sisu e matangi	Ma’ake 4:35-41	Jesus Calms the Storm
Tau’ataaina ‘ia Kalaisi	Kaletia 5:1-15	Freedom in Christ
Tau’ataaina mei he pule ‘ae tangata ‘i he feohi mo Kalaisi	Kolose 2:6-23	Freedom from Human Regulations Through Life with Christ
Tau’ataaina ‘a e tokotaha tui	1Kolinito 10:23-33	The Believer's Freedom
Tauhi ‘aitoli mo e ‘ohomohe	1Kolinito 10:14-22	Idol feasts and the Lord's Supper
Tauhi mo ‘ene fanga sipi	Sione 10:1-21	The Shepherd and his Flock
Taukave ‘a Sisu kiate ia	Sione 8:48-59	The Claims of Jesus About



		Himself
Taula'eiki lahi 'o e Kovinanite Fo'ou.	Hepelu 8:1-13	The High Priest of a New Covenant
Tautapa 'a Paula ma'a 'Onesema	Filimone 1:8-25	Paul's Plea for Onesimus
Telio 'o Sisu	Matiu 27:57-61	The Burial of Jesus
Tenga'i musita & Levani	Matiu 13:31-35	The Parable of the Mustard Seed and the Yeast
Timote mo 'Epafalotaito	Filipai 2:19-30	Timothy and Epaphroditus
Timote, ko'ene lipooti fakalotolahi	1 Tesalonaika 3:6-13	Timothy's Encouraging Report
Timote, ko'ene kau mo Paula mo Sailosi	Ngaue 16:1-5	Timothy Joins Paul and Silas
To 'a Papolone	Fakaha 18:1-24	The fall of Babylon
Toe na'ina'i (fonosi) 'a Paula kia Timote	2 Timote 3:10-4:8	Paul's Charge to Timothy
Toe na'ina'i pe	Kolose 4:2-6	Further Instructions
Toenga 'o e kakai 'Isileli	Loma 11:1-10	The Remnant of Israel
Toetu'u mo e mali	Luke 20:27-40	Resurrection and Marriage
Toetu'u 'a e mate	1 Kolinito 15:12-34	The Resurrection of the Dead
Toetu'u 'a e sino	1 Kolinito 15:35-58	The Resurrection body
Toetu'u 'a Kalaisi	1 Kolinito 15:1-11	The Resurrection of Christ
Toetu'u 'a Sisu	Matiu 28:1-15	The Resurrection
Tohi hohoko 'o Sisu	Matiu 1:1-17	The Genealogy of Jesus
Tokosi'i e kau ngaue	Matiu 9:35-39	The Workers are Few
Tomu'a fakaha 'e Sisu 'ene pekia	Matiu 16:21-28	Jesus Predicts his Death
Tono	Matiu 5:27-30	Adultery
Totongi 'o 'ete hoko ko e Tisaipale	Luke 14:25-35	The Cost of Being a Disciple
Totongi tukuhau kia Sisa	Ma'ake 12:13-27	Paying Taxes to Caesar
Totongi tukuhau kia Sisa	Luke 20:20-26	Paying Taxes to Caesar
Tu'u 'i ho'omou tui ke mo'oni.	2 Tesalonaika 2:13-17	Stand Firm
Tu'usi e ta'u 'o Mamani	Fakaha 14:14-20	The Harvest of the Earth
Tui 'a e Senitulio	Luke 7:1-10	The Faith of a Centurion
Tui 'a e fefine Kenani	Matiu 15:21-28	The Faith of a Canaanite Woman
Tui e kau Samelia tokolahi	Sione 4:39-42	Many Samaritans Believe
Tui ki he 'Alo 'o e 'Otua	1 Sione 5:1-12	Faith in the Son of God
Tui mo e ngaue	Semisi 2:14-26	Faith and Deeds
Tui pe ko e tokanga ki he lao	Kaletia 3:1-14	Faith or Observance of the Law

Tuifio e ngaahi va'a 'Isileli	Loma 11:11-24	Ingrafted Branches
Tukuhau ki he temipale	Matiu 17:24-27	The Temple Tax
Tukuhau kia Sisa & Mali 'i he toetu'u	Matiu 22:15-33	Paying Taxes to Ceasar and Marriage at the Resurrection
Tuli atu ki he taumu'a	Filipai 3:12-21	Pressing on Toward the Goal
Ui 'o e 'uluaki Tisaipale	Luke 5:1-11	The Calling of the First Disciple
Ui 'o Livai	Luke 5:27-32	The Calling of Levi
Ui 'o Livai & Fehu'ia 'o Sisu 'i he 'aukai	Ma'ake 2:13-22	The Calling of Levi & Jesus Questioned About Fasting
Uite mo e tea	Matiu 13:24-40	The Parable of the Weeds
'Utiko ko hono fakamo'ui	Ngaue 20:7-12	Eutychus Raised from the Dead at Troas
Vaine mo hono ngaahi va'a	Sione 15:1-17	The Vine and the Branches
Vavalo'i 'e Sisu 'o hono fakafisinga'i 'e Pita	Ma'ake 14:27-31	Jesus Predicts Peter's Denial
Vete mali	Matiu 19:1-12	Divorce
Vete mali	Ma'ake 10:1-12	Divorce
Vete mali mo e fuakava	Matiu 5:31-37	Divorce and Oaths

### Appendix D. Picture of the Churches

**SIASI UESILIANA TAU'ATAINA TONGA-'AMELIKA, PALO ALTO.**



## SIASI UESILIANA TAU'ATAINA TONGA-'AMELIKA, HAWAII



**Siasi Uesiliana Tau'ataina Tonga 'Amelika 'I Hawaii.  
November 30, 2011.**

**1<sup>st</sup> Row (Left to Right):** Uno Langi, Anaseini Lino, Rere Langi, Sivale Langi, Monika Langi, Pita Kanongata'a, Pikake Mo'unga and Jonathan Mo'unga.

**2<sup>nd</sup> Row (Left to Right):** Molisi Toli, Viliami Langi, Meli Kanongata'a, Alina Langi, Moani Langi, Jordan Langi, Lovely Kanongata'a, Samisoni Kanongata'a, Mele Lau'aki, Lisa Fele'unga, 'Uheina Mate'aki, Tevita Lino, Jolene Langi, Jolene Langi Jr

**3<sup>rd</sup> Row (Left to Right):** Pesalili Fele'unga, Tenisi 'Akau'ola, 'Ofa Lau'aki, Pamela Lino, Joshua Lino, Vikatolia Tamanika, Fotui Tamanika, Soane Lino, Junior Lino and Taueva Lino.

**4<sup>th</sup> Row (Left to Right):** Fr. Samone Lino, Fane Lino, 'Isikeli Langi, 'Anapesi Langi, Samuela Langi, Mosese Langi Jr, Melanie Langi, Stone Taufu, and Viliami Lino.

**5<sup>th</sup> Row (Left to Right):** Telekalafi Mate'aki, Fiula Fonokalafi, Mosese Langi, 'Isikeli Langi Jr and Havili Havealeta.

**Absents:** Koaneti Lau'aki, Tevita Lau'aki, Lata Lau'aki, Mote Lau'aki, 'Olivia Lau'aki, Joshua Lau'aki, Billy Joe Lau'aki, Siotehi Lau'aki, Lata Vanisi, Ana Fonokalafi, Lopeti Fonokalafi, 'Alisi Laolao and Siuemi Lepa.

SIASI UESILIANA TAU'ATAINA TONGA-'AMELIKA, SALT LAKE CITY



**SIASI UESILIANA TAU'ATAINA TONGA-'AMELIKA, SAN FRANCISCO**



# SIASI UESILIANA TAU'ATAINA TONGA-'AMELIKA, LOS ANGELES



**Standing & Back Row from the left:** Carolina Mateaki, Penateti Toto, Finau Vakalahi, Rev. Viliami Vakalahi, Melelupe Fale'ofa, Tiana Mokena, 'Anitelu Mokena, Maama Fifita

**Front Row from the left:** Hotisa Mateaki II, Pitisi Mateaki, Monalisa Pohiva, 'Ahotau Pohiva, 'Anitelu Mokena Jr, 'Evini Toto, Talia'uli Mokena.

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